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The Living Church

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CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

THE BOARD OF GOVERNORS of King's College met Sept. 8th in St. Paul's Hall, Halifax. The entire forenoon was occupied in the discussion and passing of resolutions covering the various professorships. The name of the Rev. Canon Brown, rector of St. James' Church, Paris, Ontario, and formerly chaplain to the Bishop of Nova Scotia, is mentioned in connection with the Principalship of the College.

Diocese of Toronto.

A MEETING of a number of the Western Bishops was held at Trinity University, Toronto, Sept. 3d, at which the subject of the federation of Trinity with Toronto University was discussed. The result was that a circular letter was read in the churches of the Diocese, Sept. 6th, and also in Ontario, signed by the Bishops, fully endorsing the scheme of Trinity's federation, and asking that the proposal be favorably received by the clergy and laity. The Bishop of Ontario was not able to be present at the meeting, but wrote his approval. The letter, which dealt at length with the subject in every detail, concluded as follows:

"Having the earnest hope that the interests of higher education amongst us and those of the Church of England in all our Dioceses, will be conserved and promoted by this federation of Trinity College with the University of Toronto, we commend it to you in full assurance that it will call forth in higher degree that warmth of allegiance to Trinity, and of devotion to her interests, which have been manifested in the past."

The corporation of Trinity University will meet on Tuesday, Sept. 15th, for the further consideration of the plan of federation.

Diocese of Montreal.

BISHOP MILLS, of Ontario, was the preacher at the Church of St. John the Evangelist at the High Celebration on Sunday, Sept. 6th, and the Rev. Ernest F. Smith, of St. Stephen's Church, Harrisburg, Pa., was preacher at evensong. The Rev. E. J. Bidwell, head master of Bishops' College School, Lennoxville, preached at the Church of St. James the Apostle, Montreal, the same day, and the Rev. Dyson Hague bade farewell to the congregation of St. George's Church, where he has been assistant. He leaves to become rector of Memorial Church, London, Diocese of Huron. It was announced on Sept. 8th, that the Rev. Day Baldwin, son of the Bishop of Huron, has accepted the charge of All Saints' Church, Montreal.—NEWS has been received of the death of Mrs. Ashton Oxenden, widow of the late Bishop Oxenden, who was Bishop of Montreal from 1869 to 1878. She died in England, Aug. 29th. Although it is twenty-five years since she left Montreal, her memory is held in respect and affection by many. Mrs. Oxenden was a sister of the late Henry Bradshaw, the well known librarian of Cambridge University for many years.

Diocese of Rupert's Land.

ARCHBISHOP MACHRAY presided at the special meeeting of the Executive Committee of the Diocese, held in Winnipeg at the end of August, and was looking very well. A great deal of business was transacted at the meeting.—ST. JOHN'S COLLEGE, Winnipeg, opened on the 1st September for the autumn work.—THE August meeting of the rural deanery of Dufferin was held at Swan Lake. A number of the clergy were present and some very good papers on Sunday School work were read. The November meeting will be held at Manitou.—CHURCH work in that part of the Diocese is thriving.

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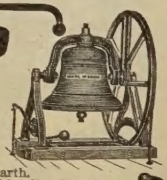

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Vol. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 19, 1903. No. 21

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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SUNDAY SCHOOLS AND THEIR LIMITATIONS.—II.

THE duty of the Church in educating her children cannot be performed entirely through her system of public worship. There is a whole wealth of Christian doctrine to be taught, and though the baptized children be religiously taught to "hear sermons," as the sponsors are solemnly admonished they shall be, it cannot be maintained that the absence of other religious teaching can thereby be made good. It is beyond question, too, that we cannot look to the public school for any assistance in this religious training, and since we have not been able generally to institute a system of Church day schools, we are practically reduced to the Sunday School alone as our chief factor in such education. Unhappily, in the great majority of cases we may not even count on any active or intelligent coöperation from the home. The Sunday School then, in some form, is the inevitable accompaniment of the provision that the children shall be taught the Catechism.

Now the Sunday School has been only too largely treated as a plaything or a Sunday afternoon free nursery. It is the one real opportunity which the Church has of supplying the lack of instruction which ought ideally to be given in the common day schools. That the single hour a week which can be given to the subject, cannot possibly supply the defects in the lack of home and day school training, is beyond question; but to depreciate the importance of that single hour, or to fail to utilize the Sunday School to the fullest degree possible, is well nigh suicidal.

It must be remembered always that the purpose of the Sunday School is to *teach the Christian Religion*, as it is presented by the Church. The Bible is the Church's ultimate text book; but to attempt to teach the Bible as a literary or an historical whole, is entirely impossible in the short time that the Sunday School can give to it. Here comes in the province of the Church Catechism. The Catechism compresses the important facts of the Bible into concise, compact form. In teaching our children, we must, if we would economize our too brief time, teach the Bible through some such doctrinal system as the Catechism, and draw out its truths by the principle of finding the pivotal point of view. To study the Bible by books and chapters will be the valued privilege of those who are really trying to live the Christian life; but to institute such study in our Sunday Schools before the foundation of Christian doctrine has been laid by thorough instruction in the Catechism and Christian doctrine first, is to study around the subject instead of the subject itself.

It is the weakness of sectarian Sunday Schools that they wholly overlook this primary necessity. They have, undoubtedly, made greater progress in the study of the Bible consecutively, than our schools have made; but it has been at the sacrifice of passing entirely over the concentrated teaching which, as Catholic dogma, it is our duty to give to our children. This explains the great difference which is to be noted between the Sunday Schools of the Church and those of sectarian bodies. The difference is sometimes mentioned as though it were to our discredit. The little children of the latter schools are said to have a better training in the Bible than do those in our schools. But where our schools are properly administered, the explanation is that while sectarians are teaching the geography, the history, the archæology, the literary construction of the Bible,

the Church is teaching the concentrated substance of the Bible. The fuller knowledge of the book whose interest is exhaustless, comes later. The framework must come first. The Church's method is founded on the right principle.

But as to methods of teaching, and much of the detail of Sunday School work, we confess the Church is, in general, far behind the schools of some other bodies. The many diocesan Sunday School Commissions and Institutes would have a large and important work before them if they would meet this question of methods, without falling into the sectarian fallacy as to what should constitute the course of teaching itself. A very useful manual recently published by the New York Sunday School Commission* deals with this subject in practical form and gives many valuable suggestions; and no one can read the papers and discussions of the Religious Education Association, in the volume referred to last week, without deriving great benefit. We have heretofore commended Warden Butler's *How to Study the Life of Christ*,† in this connection. Dr. Butler has, in perhaps the most practical manner in which it has been stated, succeeded in pressing upon the reader the way he may best use the Gospel story in order to give it a definite coherence, instead of viewing it as a collection of isolated facts. To read his book is, to most people, to see a new point of view to the life of our Lord, and a new standpoint from which to teach it. One could not do better than to distribute this volume among the teachers of the Sunday School. We may add that Mr. Lofstrom's Helps to the Lessons of the Joint Diocesan League, which are printed each week in The Living Church, are based on Dr. Butler's method, Mr. Lofstrom having been Dr. Butler's pupil in the Seabury Divinity School. Another inexpensive work which will suggest to instructors how to find the right point of view to the New Testament, and, accordingly, how the latter should be presented to children, is the admirable pamphlet, *The Kingdom of God*, by the Rev. C. C. Kemp.‡ It is becoming increasingly evident, even among sectarians, that in failing to preach and teach "The Kingdom of God," as our Lord and His forerunner preached it, we are missing the vital part of His own teaching—the primary reason for His Incarnation. In the September number of *The Biblical World*, Professor Charles Gray Shaw, Ph.D., of New York University, says, in spite of a point of view in his article distinctly hostile to Church teaching in general:

"Grotius, mighty in the realm of modern jurisprudence, is well known as a theologian. But, even when we are convinced that in the general idea of divine government there is much value, why should theology embrace the abstract view of natural rights and overlook the kingdom of God? There may be found, first of all, a living, religious idea, having for theology all of the elements of Grotius' famous political theory, and many more besides. Certainly the reader of the New Testament cannot help seeing that in Jesus' mind his death was vitally connected with the idea of the kingdom. For this He died, while all of His disciples fled. Where Paul speaks of the Church as having been purchased by the blood of Christ, the same idea may apply, with similar force, to the principle of the Kingdom. For, founding it in opposition to Rome, Christ was led to the cross; and for its sake, as a kingdom not of this world, He died. Why, then, cannot theology find, in the conception of the kingdom, a theory equally as cogent as that of an abstract moral government?"

Of course even the mastery of these works will not make an intelligent student of a careless teacher, and, accordingly, will not alone bring satisfactory results in any class of children. We are generally not sufficiently careful as to the personnel of our teachers. Mr. Harrower's suggestion in the R. E. A. volume (p. 209) that we must come to paid teachers is probably ideal rather than practical in most places to-day. There ought, in our great cities and in parishes that are able to draw upon large resources for their expenses, to be such ideal, or, we may say, model schools, which would not only be able to give the best and most practical instruction in Churchmanship to their own children, but would also serve as an object lesson to other schools and teachers which could not have the same advantages.

But apart from this ideal, which must of necessity be exceptional in practice, it ought almost invariably to be possible to obtain teachers who can, by study and by instruction, attain the right point of view as to what to teach, and some degree of efficiency as to how to teach it. The intelligent interest of the rector or of the superintendent will be a large factor in securing this result. The first essential is to view the Sunday School seriously as a teaching agency, in which rules, methods, ideals, and expected attainments, should be based upon thorough pedagogical principles, as they are applied in secular education. Such a manual as the *Sunday School Teaching* of the New York Sunday School Commission referred to above, is most useful here; and indeed that Commission has done much to impress the necessity for the training of teachers upon its constituents. A definite course of study, a definite standard in that course, definite examinations with rigid marks, definite graduation with certificates to those who successfully complete the course and pass the final examinations, are steps in the reformation of the Sunday School which must come before we really utilize to the full, the one remaining opportunity which, generally speaking, we still have, in which to give religious instruction to our children.

The Sunday Schools of the Church are too often allowed to become failures. We owe it to the Church that they should, from the pedagogical point of view, become the very best instruments for giving Christian education. At best they can only approximate the results which cannot possibly be attained until the home and the common schools also do their part. The limitation which they cannot, at their best, overcome, arises from the disunity of Christian people. We owe it to the Church to work to the best possible advantage in spite of this limitation.

IT IS sometimes said that the Catholic movement and the agitation for the Catholic name tend to retard the movement of Protestant sectarians toward the Church, and therefore hinder unity. The belief has been expressed that to lay less stress upon the Protestant and more upon the Catholic character of the Church would repel these sectarians.

We have heretofore replied to this fallacy; but we call attention now to the item in this issue under the diocesan head of Milwaukee, which states that during the twelve years' episcopate of the Bishop of that Diocese, he has received into communion with the Church, and has ordained (including one or more now under preparation) 26 former sectarian ministers, and has rejected applications from nine other sectarian and eight Roman ministers. The Diocese of Chicago has also had a noteworthy record in this respect.

These are facts. Yet no one in the whole episcopate stands more notoriously for the spirit of Catholicity within the Church, than do the Bishops of Milwaukee and Chicago.

Moreover, we are assured that we must retain the Protestant name in order to oppose Roman aggression. Well, Fond du Lac is also notoriously Catholic. Within the last three years it has brought the whole Polish Catholic movement into touch with this Church, and has brought an entire Roman congregation within the Diocese into the Anglican fold. In the Diocese of Milwaukee, the Bishop formally receives an average of about 75 lay persons a year from Rome.

Which of the Protestant Dioceses of the Church can show a like record, either toward Protestant or toward Roman Christianity? Can any one of the Virginias? Can Maryland? Can the great Dioceses of Pennsylvania or New York? Can Albany? Can Kentucky or Lexington?

Why will not Churchmen test this question of the relative influence upon our progress, of the Catholic versus the Protestant position, from the standpoint of easily ascertainable facts?

If Catholicity repels sectarians and Protestantism attracts them, why do not the Virginias and Pennsylvania and the Kentucky Dioceses receive more sectarian ministers than do the Catholic Dioceses? We appeal for common sense and common justice in this matter.

We commend these facts affectionately to those who really and in good faith desire the advance of the Church and the unity of God's people. If we, as Churchmen, could only divest ourselves of partisanship, and could unite in doing God's work in the way that is shown by its results to lead to Churchmanship and to unity, we should have such an influx of outside ministers and people toward the Church, that our national Church problem would be to know how to assimilate them.

We trust we may be pardoned for this mention of the Diocese of Milwaukee, to whose internal affairs we seldom allude editorially. The facts quoted were obtained from the Bishop, who great dislikes any notoriety, and publication of them is permitted by him only at our urgent request.

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* *Sunday School Teaching*: The Simple Elements of Child-Study and Religious Pedagogy in Popular and Interesting Form; Compiled from Leading Educators; Together with some Gratuitous Advice on Sunday School Management by the Rev. William Walter Smith, M.A., M.D., Secretary of the New York Sunday School Commission, Graduate Student in Teachers' College, Columbia University. Milwaukee: The Young Churchman Co. Manilla Cover, 50 cts. net; postage 5 cts.

† *How to Study the Life of Christ*. A Handbook for Sunday School Teachers and other Students. New York: Thomas Whittaker. Sold by The Young Churchman Co., Milwaukee, at 65 cts. net postpaid.

‡ Published by the author. For sale by The Young Churchman Co. at 28 cts. net postpaid.

IN CONNECTION with the succession of the Bishop of Missouri to the Presiding Bishopric, it is interesting to note that if, as may reasonably be expected, Bishop Tuttle lives until the next General Convention, he will, in all probability, be the last to hold that office by virtue of seniority in the episcopate. An amendment to the constitution of the Church, passed by both Houses of the last General Convention, which requires and will almost certainly receive the ratification of the General Convention of 1904, provides that the House of Bishops shall, at each regular session of General Convention, elect a Presiding Bishop of the Church, who shall then be nominated to the House of Deputies for its confirmation. Thus the Presiding Bishopric will hereafter be an elective office, and its occupant will hold office for only three years, unless reëlected.

This change is one that will make the office far more effective, and is a relief that ought long since to have been afforded to the senior Bishop. The new Presiding Bishop, however, is much younger than was his predecessor, being only 66 years of age while Bishop Clark was 87 when he succeeded to the office and 91 when he died. Though senior in point of consecration, having been made Bishop in 1867 at the age of thirty years, Bishop Tuttle is junior in age to many of the Bishops, and is still in possession of comparatively vigorous health. He administers his large Diocese without the assistance of a Coadjutor, and is, withal, one of the foremost missionaries in the American Church.

THE last official act of the late Presiding Bishop, so far as we know, was to write a letter of greeting to be carried by the Bishop of Fond du Lac to the Metropolitan of St. Petersburg. It was a kindly act, and one in the interest of the fulfilment of our Lord's prayer "that they all may be one." Surely one could not wish to die in a more laudable work than that.

A WRITER in a Minnesota paper criticises the editor, as well he might, for saying: "To the non-Catholic people of this country, the election of a new Pope means a great deal. . . . . The Catholic Church is the best organized body of the world and its organization is centered in the Pope."

It will, of course, be of little avail for us once more to recommend that Churchmen contest the matter when the secular papers fall into Cardinal Gibbons' trap and refer to all non-Romans as non-Catholics. A moment's reflection will show what a tremendous advantage to Rome is thereby conceded. We allude to it now, only to quote briefly from the letter of correction to which we have referred:

"Buddhists, Mohammedans, Jews, Turks, Infidels, as well as many heretics and schismatics may be aptly termed 'non-Catholics,' but how can those who by Baptism are united to Christ's Mystical Body, the Church, be truthfully named 'non-Catholics'? Those who belong to God's Church by Baptism and believe in One, Holy, Catholic, and Apostolic Church, among whom may be members of the Lutheran, Methodist, and Presbyterian, and certainly the Anglican Churches and the Episcopal Churches of America who accept the Apostles' and Nicene Creeds and have the Historic Episcopate are Catholic; by what process have these which have always been stems of the Catholic Church become 'non-Catholics' in this country? . . . Call them 'poor Catholics,' 'moderate Catholics,' 'Old Catholics,' 'Protestant Catholics,' 'non-Roman,' 'non-Papal,' but 'non-Catholic'! never!"

IT IS, of course, not of primary importance, but in the interest of accuracy we would correct a brief statement made last week in *The Church Standard* (three weeks after the item had appeared correctly in The Living Church) to the effect that the Bishop-elect of Quincy had been presented with a cope by the Rev. Dr. Percival of Philadelphia. The facts are these:

Dr. Percival had intimated to the late Bishop of Quincy his desire to present a cope to that Diocese for the use of its Bishop. The Diocese of Quincy is not, financially, in such condition that it had been able to procure, at its own expense, that portion of what is termed in the Prayer Book "the rest of the episcopal habit." Bishop Taylor was therefore happy to say he would accept the generous gift tendered by the Philadelphia presbyter.

Dr. Percival thereupon gave the order for the cope; but before it was delivered to him, the sudden death of the Bishop of Quincy had occurred. The presentation was therefore deferred; but when a new Bishop, not yet consecrated, was elected, the circumstances were made known to him, and Dr. Fawcett signified his willingness to accept the gift that his predecessor had already accepted in advance. Accordingly, the gift to the Diocese, for the use of its Bishop, was confirmed by the generous donor. It is a pleasant mark of generosity on the part of a distinguished priest to a Diocese far removed from him geographically, and one that is much appreciated by the Diocese that is the recipient.

THE unconscious humor of the newspaper reporter when he deals with Church news, is not only amusing but suggestive. The following is from the Utica (N. Y.) *Press* of Sept. 1st.:

"Previous to the service in the evening the ordinance of Baptism was administered to several candidates. During the offertory Edward Roberts, musical director of the choir, sang a favorite selection entitled 'A New Heaven and a New Earth,' with such good effect that *every eye was turned up toward the choir loft.*"

IT IS a pleasure to say that the suggested plan for a "Church Literature Propaganda," broached last week, has struck many favorably. The first remittance for the fund was $5.00, received from Philadelphia on Tuesday morning. Much good could be accomplished if a large fund might be raised.

ANSWERS TO CORRESPONDENTS.

Churchman.—There is no authority for either Bishop or priest to invite unconfirmed non-Churchmen to receive the Holy Communion at our altars, and in doing so, those whom you have quoted have clearly defied the Church's law.

Monastic.—A list of the Religious Orders of the American Church, with their several locations and work, will be found in the *Living Church Annual* (35 cts.).

E. B.—The Wednesday fast, which was observed by the early Church, is stated in the Apostolical Constitutions (XXIII.) to have been ordained by reason of our Lord having been betrayed on that day.

B. A. W.—(1) We have no knowledge of any celebration according to the ancient Sarum liturgy since the Marian era.

(2) None of our Bishops use the chrism in Confirmation. The sign of the cross in that rite would be a personal act only, and we cannot say whether any of the Bishops use it.

THE FATHER WHO CAME TOO LATE.

A True Story.

YEARS ago the writer paid a number of visits to a consumptive. The sick man declined rapidly, and in the closing fall passed away, leaving a widow and three young children. It was evident on the day of the burial that the widow's health was failing, and she was soon obliged to give up all domestic labors. Her husband's father was a generous friend to her and to her little ones, but her own father did not call to see her. She was one of the most reticent persons I ever knew, and never made a statement concerning the cause of the family trouble. All that was known was that she was ill, very ill, that there was no probability of her recovery, and that for some reason her father never inquired after her health. Men who had worked with her late husband raised a fund for the widow and the orphans. Women brought food or helped about the house. Now and then some old neighbor would ask, "Have you heard from your father?" and the quiet woman answered, "No."

The end came, and the father-in-law took the children to a home at some distance. Another family moved into the house—and we may call the new tenants Mr. and Mrs. X. One Sunday morning Mr. and Mrs. X came to the early celebration of the Holy Communion and I went home with them to breakfast. While we were at the meal there was a knock. Mr. X. opened the door, and found on the door-step an elderly man, anxious and confused, looking uneasily about him. The sight of three strangers embarrassed the old man even more, and he asked: "Does Mrs. T. live here?" "No," replied Mr. X., "she did live here, but she died more than a month ago."

Without a word the old man closed the door and turned away, but we could see him as he leaned against the fence, tears streaming down his face, his body shaking with great sobs, his heart almost breaking within him. After a time he was able to walk away, and no one in the neighborhood seems to have seen or heard of him since. If ever a heart knew its own bitterness, the mourner we saw from that window knew the meaning of disappointment, remorse, and agony. We did not venture to speak to him, for nothing could be said. There was no doubt that the father had come to see his daughter, but he came too late.

This mortal life is the hope of an existence that is immortal.—*St. Augustine.*

LORD SALISBURY AS JOHN OF GAUNT

In the Reredos of All Souls' College, Oxford.

"NO SMOKING" AT ST. PAUL'S CATHEDRAL.

English Ecclesiastical Happenings.

London, September 1, 1903.

THERE were probably never two men more utterly unlike than the late Marquis of Salisbury and old John of Gaunt —Shakespeare's "Time honour'd Lancaster"—and yet, curiously enough, as is seen in the accompanying illustrations, they are represented in the figure sculpture on the reconstructed reredos of the Chapel of All Souls' College, Oxford, not as twain—but as one and indivisible person. There on the right of the Crucifix, in the lowest tier of statues, and between Archbishop Warham and Bishop Goldwell, is the figure of a mailed lay Churchman, the body of which is ideally John of Gaunt's, but the head and face is a portrait of Lord Salisbury. "In the features of the reredos figures," says Mr. Robertson, in his history of All Souls' in the "College Histories" series, "Geflowski, the sculptor, has 'immortalized' many of the Fellows"; Lord Salisbury

SECTION OF REREDOS OF ALL SOULS' COLLEGE CHAPEL, OXFORD, DEPICTING LORD SALISBURY AS JOHN OF GAUNT.

at the time of the restoration of the reredos having been for a number of years a foundation member of Archbishop Chichele's famous Chantry College, whilst also only having just been elected to the Chancellorship of Oxford University.

Just a brief line further in regard to this superb reredos, the handsomest in Oxford, and one of the very finest in England. Sir Gilbert Scott, under whose direction it was reconstructed early in the seventies, declared that it must have been "the most beautiful work of the age [the Chapel was consecrated in 1442] which has come down to our time." Having been defaced by order of one of those not a few pious and beneficent Royal Commissions which distinguished the godly reign of the "Young Josiah," Edward VI., the reredos remained untouched, in its sadly wrecked condition, until the period of the Restoration; when, according to the taste of that age, instead of being restored, it was buried out of sight behind a wall of lath and plaster, on which Charles II.'s Court painter was commissioned to paint a fresco of "The Last Judgment." Indeed, so completely was it hidden from view that All Souls', in the course of time, literally forgot that its chapel once had a reredos, and one, too, which could rank as one of the chief glories of tabernacle work anywhere in the world. In 1870 (or '72), however, when the present open timber roof of the chapel was being inserted, some of the remains of the reredos were discovered behind the plaster, especially the crucifix at the bottom and the great beam with the old inscription, *"Surgite mortui, Venite ad judicium"* at the top. From the fragments, as Mr. Wells tells us in his fascinating book on *Oxford and its Colleges*, the present reredos was reconstructed "in memory of the heroes of Agincourt and their contemporaries"; though some of the figures, like that of Warham, are those of personages of a later age. The great figures on each side of the crucifix are those of King Henry VI. and Archbishop Chichele. The whole expense of the restoration of the reredos was borne by Lord Bathhurst.

Once upon a time, as is painful to recall from our reading of old annals, the nave of Old St. Paul's became vulgarly called "Paul's Walk"—on account of being the place where Londoners were wont to resort to talk "shop," lounge, and promenade. And now, though new St. Paul's has never been so shockingly desecrated in the same manner, yet the notice "Smoking strictly forbidden," which its authorities have recently been obliged to affix to the doors of the Cathedral, would seem to indicate very forcibly that St. Paul's is still exposed to the danger of gross irreverence on the part of some amongst the great number of people who go there at or outside of service time on week days.

Further in this connection, the *Daily Chronicle* is surprised to learn, on the authority of a correspondent who vouches for the truth of his statement, that sometimes even visiting provincial clergymen are "great offenders" as regards irreverent behavior in the Cathedral. Only on this last St. Bartholomew's Day one of the Minor Canons is said to have made a pointed allusion to the practice in the course of his sermon. The incident which called forth this rebuke, says the *Daily Chronicle's* informant, took place earlier in the service. "A clergyman from a country town obtained a seat in the choir stalls, but he neither stood up when the Psalms were chanted nor knelt when the prayers were recited. [Really, he must have been an Orange Protestant.] Admonitory glances from the Canon having failed to arouse the devotional sense of the peccant visitor, the Canon beckoned a verger and gave him a whispered message. With solemn face and stately step the verger walked to the seated clergyman, and bending down, gravely asked, in a tone which could be heard all over the stalls, 'The Canon is anxious to know, sir, whether you are infirm.'"

The *Church Times* announces that the preacher at the meeting of the Norfolk District Branch of the E. C. U., to be held at Shelton Shawless on Thursday of this week (3d inst.), will be the Bishop of Fond du Lac.

According to the same journal, the Rev. H. M. Marsh Edwards, who, as was stated in your London Letter in The Living Church of August 8th, was reported to have been "consecrated" by M. Vilatte as "Orthodox Bishop of Caerleon," has written recently to the Churchwardens of a parish in difficulties in the York Province kindly offering to assist their people by arranging for the opening of an "Orthodox Catholic Church." The letter was written from a house in South London styled "Bishopthorpe," and the paper was decorated by a mitre, the signature of the writer being "Henry M. Caerleon."

The daily Press reports a very interesting discovery having been made by Canon Alderson and other antiquaries in the Cathedral Library at Peterborough. While examining the MSS. and records they found among the collection bequeathed by Bishop White Kennett a small volume of the fourteenth century, containing copies of ancient charters relating to Peterborough; this book being endorsed by Bishop White Kennett as having been purchased by him in Cambridge in 1714. Then, on turning over the pages they came across, slightly fastened to one of them, a deed, which proved to be an original charter of St. Edward the Confessor to the Abbot of Burgh, dated 1060, and attested by the King, Queen Edith, the Archbishops of Canterbury and York, Harold, Tosti (Harold's brother), Godric, and others. The charter conveys the Manor of Fiskerton to the Abbot Leofricus, and is in very good condition. Hitherto, the only known relic of the Benedictine library at Peterborough, which was destroyed by Colonel Cromwell's soldiers, was the Swapham MS., which was not written until in the twelfth century.

Prebendary Allen Whitworth, vicar of All Saints', Margaret Street, has been appointed a surrogate for the Diocese of London. In announcing the fact in his parish paper, he states that he is expressly forbidden to entertain any application for the so-called re-marriage of a divorced person.

The Rev. H. E. Keyes, assistant curate of Brotton-in-Cleveland, Yorkshire, has just received (says the *Guardian*) a letter of thanks and a new umbrella from the Commissioner of

the Metropolitan Police, as a recognition of valuable voluntary services rendered while in London on holiday, a few weeks ago. While passing through Peckham one night, the Rev. Mr. Keyes saw a constable struggling with two men in the midst of a hostile crowd. Without being called upon, he made his way to the assistance of the officer, and threw to the ground one of the ruffians. Seeing the predicament of his mate, the other made off, and the priest requested the constable to give chase, saying he would attend to the man on the ground. Left alone in the midst of an excited crowd, which sympathized with the ruffian and repeatedly shouted for his release, the priest's position was certainly not an enviable one. Once the man made a desperate effort to arise, and in his struggle seized Mr. Keyes' umbrella, which he broke in two and then threw to one side. Some constables, fortunately, soon appeared, and took the prisoner in custody. Rev. Mr. Keyes not wishing to attend the hearing of the charge next day at the police station, merely left his card and went his way—hence the testimonial.

The long and eagerly expected new edition of Bishop Andrewes' *Devotions,* which Prebendary Brightman (late of the Pusey House) has for some years been engaged upon in translating and editing, is now about to be published by Messrs. Methuen. The same publishers are also bringing out a biography of the late Rev. S. J. Stone, rector of All Hallows, London Wall, but better known as the author of "The Church's One Foundation," and other much valued hymns.

It appears from the correspondence columns of the *Daily Chronicle* that the selection at the Vatican of Dr. Bourne as Cardinal Vaughan's successor in the so-called Archbishopric of Westminster has caused profound dissatisfaction amongst a certain section of the Romanist Dissenting body. One correspondent says: "Cardinal Gotti's speech [denouncing Liberal Romanism and in favor of Dr. Bourne's candidature] deserves the strongest condemnation. It is at once an open confession of the weakness and baseness of Ultramontanism. . . He wishes evidently to continue the chaotic state of things that existed under the late Cardinal." "A Catholic Priest" agrees that the promotion of Dr. Bourne will be anything but a popular one; and he thinks it would not be difficult to prove this "had the clergy to say anything in the matter." "Modern Catholic" thinks that the appointment is the result of a deal with the obscurantist party in the Curia; "it would appear that Bishop Bourne has agreed, in return for the privilege of wearing the pallium and enjoying the dignities of the Metropolitan See, to hand over the real control of the Diocese and Province of Westminster to an Italian monsignore sent from Rome to reduce English [Roman] Catholics to due subjection." As to Dr. Gasquet's candidature, which seems to have been much more popular amongst English Romanists than that of the three others, the Rome correspondent of the *Daily Chronicle* telegraphs as follows: "Dr. Gasquet had, I regret to say, encountered unrelenting opposition for his alleged defects as an administrator from brethren of his own religious order, of whom Abbot Hemptine, of San Anselmo Monastery, was not the least." Commenting on the situation in a leader, the *Daily News* says: "The Roman mission to England has not added recently to the conspicuous victories it won during the bold reign of Manning. The Cathedral at Westminster is a masterly piece of original design. . . But an ecclesiastical building hardly contributes to the formation of public opinion in the sense in which men like Lord Halifax or Dr. Mivart—both involved in controversies with Rome—contribute, and we should not be surprised if the progress of the Roman Church were very quiet during the next year or two."

The funeral of Lord Salisbury took place yesterday afternoon at Hatfield, the place of sepulture being by the side of his wife's grave in the private burial ground in Hatfield churchyard. A "memorial service" was held in Westminster Abbey at 2 o'clock. The Abbey choir was supplemented by the boy choristers of St. Paul's. A muffled peal was simultaneously rung at St. Paul's.

J. G. Hall.

Expect to escape, know that you can escape from the consequences of having been wicked only by being good. Crave the most perfect mercy. Ask for the new life as the only real release from death. So only can your religion glow with enthusiasm and open into endless hope.—*Phillips Brooks.*

A few people live their lives like a novel, knowing that every chapter has a bearing on the whole and that a continuous thread runs through all. But most of us pass our days as if we thought them a volume of short stories, which have not necessarily any connection with each other.—*James Weber Linn.*

THE RIGHT WAY.

(Psalm cvii. 7; Authorized Version.)

He led them forth; the mighty host went up,
Led by the power of Jehovah's hand;
Out from Egyptian bondage and from death,
Up towards the free and glorious Promised Land.
In the Right Way He led them, and the sea
Rolled back its waters at the Lord's command;
And Israel, doubly rescued and released,
Rejoiced and sang upon the farther strand.
He led them forth; the Right Way clearly shown
By pillars of that Cloud and wondrous Light:
They need not fear the perils of the day,
Or wander, falt'ring, in the pathless night;
For the great God their Guide and Leader was;
They might go forth rejoicing on their way.
Jehovah led them through Egyptian Night,
On towards the glories of the promised Day.

And yet, behold them wand'ring from the path,
Crying aloud for rest, and drink, and food;
E'en to it's bondage would they fain return,
For Egypt's flesh-pots seem exceeding good.
Tempting the Lord, refusing to be led,
When almost at their journey's end they stand,
Oppressed with fears, losing all faith and hope,
They leave the entrance of the Promised Land.
Weary and fearful, sickened unto death,
Feeling the heavy chastening of the Lord,
Struggling to rise and stumbling on the way,
They cry at last, for guidance, to their God.

And doth He hear? Ah, yes, for He hath been
Guiding them still, through all those journeys drear;
Though they refused to listen to His voice,
Yet was the Lord Jehovah ever near.
He fed them with the bread from Heaven and ope'd,
To give their children drink, the rock of stone.
Through forty years He saved their wayward feet
From many a pitfall seen or all unknown.
They, in their blindness had refused to see
The Cloud and Light which still the hosts did lead;
They would not hear the Voice which bade them come,
Or know the Love which did their hunger feed.
Yet when they turned in suffering and woe,
They found the Lord Jehovah, and they knew
That by His might and guidance had the Hosts
Of Israel been led the journey through.

And lo, the journey ended, and the Hosts
Brought to the entrance of that Land renowned,
Enter and rest; their weary wand'rings o'er,
A City for their Habitation found.
Those journ'yings in the dreary wilderness,
The darkened nights and burdens of the day,
Have brought them to a Land and City fair;
For He hath led them forth in the Right Way.

II.

Oft in our lives the day seems sad and drear,
Or darkness shrouds us like an endless night;
We falter, wand'ring farther from the path,
We cannot find the way or see the light.
Weakened and fevered with the constant pain,
Which is so oft a portion of our life,
Our suff'ring bodies burden us so sore,
We feel no strength to carry on the strife.
The mind oppressed by strange and awful fears
Shrinks, as from enemies on every hand;
While bound and fettered thus, the soul's dim sight
Cannot behold the far-off Promised Land.

Could we but realize that the Lord is near;
That He doth know our sore and weary plight;
That He but waits our cry for help to Him,
To pierce the darkness and to give us light.
The Living Waters freely flow for us;
With Bread of Heaven the Lord our souls would feed;
Our wand'ring, weary feet His love would guide;
His great and tender strength supply our need.
Knowing all this, we should pursue our way,
As children led by a dear Father's hand:
The journey would not be so sore, and we
Should have a vision of the Promised Land.

So, on our way by heavenly Manna fed,
Refreshed by Elim's palms and waters clear,
We shall ascend the everlasting hills,
Whence we behold the Heavenly Country near.
The City of our Habitation there,
The New Jerusalem, upon our eyes shall shine,
And One, who as a Man, the way did tread,
Shall welcome us with tenderness divine.
Then shall we know the Why-fore of our life;
How all those journ'yings of the night and day
Were used, in tender mercy by our God,
To lead us on along the King's Highway.

Longwood, Florida. Elizabeth H. Rand.
To H. R. P.

The best weapon in the world is a steady eye.—*Edward Eggleston.*

A SAINT CANONIZED IN RUSSIA.

St. Seraphim, of the Nineteenth Century, Appears on the Kalendar.

RELIGIOUS CONDITIONS IN GERMANY.

Treatment of the Passionist Fathers in France.

Paris, August 31, 1903.

RUSSIA.

THAT which will be an event in Russian Church history has just taken place in the heart of this country, and will leave a lasting impression; viz., the canonization of the saint Seraphim of the Sarof Monastery. An event of the kind had not happened for long ages, and the comparatively short time since the death of the "Father" (70 years) has made the early canonization unusual. The matter had been in contemplation for some time, but rather lagged in completion. The present Tzar, it is said, gave a strong impetus to the proceedings. The ceremony therefore took place on the 1st of August.

Here is a short account of the site and history of the monastery from the Russian official catalogue of conventual buildings, brought in 1890 by authority:

The Sarovckaa (or Saterograd-Sapovckaa) Monastery is a "peculiar," and is situated in the Cambovcky Government, about 37 *versts* from Temnekov, roughly half way between Moscow and Kazan. It stands on a height covered with wood, at the junction of the rivers Sarovka and Satees. A Tartar town, called Sapakla, once occupied the site. Here, in the seventeenth century, hermits established themselves, who handed on in order the monastery to their successors. The first head bore the name of Theodosius. He was succeeded by a certain Geraceem, and others. But a monk, by name Isaac of Vvedenck, first made the society famous by building a church (dedicated to the "miraculous water"—the water of the healing spring) and by consolidating the interests of the establishment. In digging for the foundation of the church, a miracle-working eikon of the Blessed Virgin Mary was found; and this, with the cures effected by the pilgrims' drinking at the sacred spring, brought the monastery into notice.

The order was very strict, and two priors, whose lives were specially marked by austerities, Fathers Mark and Seraphim, conduced farther to give the establishment a renown which has culminated in the canonization of the latter, St. Seraphim.

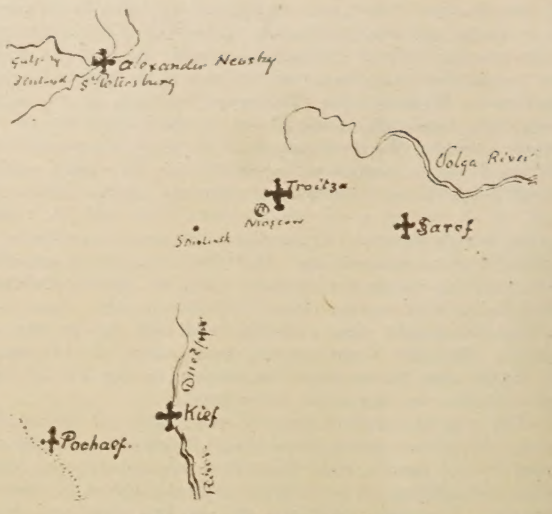
The ceremony, for which the whole country side was laid under contribution, must have been imposing enough. The Tzar assisted personally. The rough country roads had been levelled and made practicable. Troops and police from the neighboring districts kept what order it was requisite to keep. But, as a correspondent remarked, "the country by night or day was a good deal safer" than Regent Street at its best!

Here is, then, sealed with its "imprimatur," another centre for pilgrimage in Russia. I think I see a deeper reason even than the holiness of the saint and the power of the healing stream" in the selection of the Monastery of Sarof for the honor bestowed upon one of its holy men in this twentieth century. The Church in Russia works through its pilgrimage centres. I believe I have before endeavored to show how these centres foster and keep up the religious enthusiasm of the masses.

Four—Lavras Troitze, Kief, Alexander Nebsky, and Pochaef—attract annually millions of pilgrims and keep alive their love and fervor for the mother Church. The peasants visit the shrines, wonder at their glory, worship at the altars, and go home with a firm determination to live and die for the Holy Church of their country.

Now the North is provided for by the Nebsky Lavra (near St. Petersburgh); Central Western Russia by Troitze (near Moscow). Kief is a centre for the Southwest, and Pochaef, a fortress monastery to guard the frontier, as it were, overlooked by Roman Catholic Poland at Lemberg. But there was nothing southeast and to the east of Moscow to attract the pilgrims. This has now been given in the sanctified centre of the Sarof Monastery.

Russia is moving east; she takes her sacred shrines with her. Some day a place of pilgrimage will be found east of the Urals, no doubt, and wisely so. The Church is ever proving herself the strongest power in Russia. In the great heart of the people its supremacy is safe and secure, and the nation has now to strengthen the wavering in faith and frighten into the silence of discretion those whose opinions upon Church and State are neither acceptable nor permissible in Russia. The visit of the Tzar to the Hermitage of Sarof marks a turning point in the internal policy of the country.



PILGRIMAGE CENTRES IN RUSSIA.

I enclose a sketch map which will show the position of the pilgrim centres.

GERMANY.

Matters religious and Protestant, even by the accounts of the "best Protestants" themselves in Germany, are causing no little uneasiness. There appears to be a want of vitality which is sapping all classes of society, and the writers in many of the German periodicals concerning matters of faith, own to it. The higher classes are absorbed in the one pursuit of pleasure and amusement, the middle classes have sunk back into their old irresponsive attitude towards religious appeal. The lower classes have become the field of conflict between the two most active forces of the time: Romanism and Socialism. Each of these is straining every nerve to make itself the dominant power in the State.

Another dissector of religious morals writes in the same strain:

"The fact is that in most of our National Churches (*Landeskirchen*) the authority of the Gospel has been precipitated from its throne. It is not enough to say that these Churches are split up into parties and factions contending against one another in the same mother's bosom." The fact is far worse. "We have in the same Evangelical Church two absolutely contrary religions—the Trinitarian religion and the Unitarian religion; and each is endeavoring to accomplish the defeat of the other. How is a common religious action possible under such condition, notwithstanding our common outward organization?

"Everywhere German Protestantism is losing ground. Its own sons and daughters have no affection for it. Its enemies have no respect for it. A community which is not even strong enough to keep the peace within its own camp, is lost."

Perhaps this is only what was to be expected. A Christian body without a priesthood, and therefore without valid sacraments, is not likely to be able to stem the tide of Socialism and Atheism now more or less rampant in the world. But while German Protestantism may own to this falling off, it remains blind to this cause.

In the last week of August and the beginning of September, the fiftieth German *"Kathokentag,"* the yearly Congress of the German Roman Catholics, will be held at Cologne. It is advertised in the ecclesiastical papers as the "Jubilee Congress of the Catholics of Germany." Here is a resumé of the subjects that have been handled and dealt with during the last five decades. These are stated in the following order: (1) The Roman Question (meaning the Temporal Monarchy of the Pope); (2) Missionary Activity; (3) Church Politics; (4) The Press and Literature; (5) Social Politics; (6) Charity; (7) Christian Art; (8) Science; (9) Education of the People; (10) Miscellaneous.

FRANCE.

A lengthy correspondence has been published in English newspapers respecting the French treatment of the Passionist Fathers, who served the Church of St. Joseph in the Avenue Hoche, Paris, and similar treatment dealt out to the possessors of the English College at Douai.

In meeting the representations made to them at home, the answer of the English authorities to the complainants seems to have taken something of this form. The French Ministry,

though they may have deliberately entered upon a somewhat Draconian policy, seem, indeed, to have carried it out with consideration towards the Institutions of British origin affected by it. Strenuously anti-Clerical, though he may be, M. Combes suggested to Sir Edmund Monson that the English Church in the Avenue Hoche might be placed in a recognized position, if its services were conducted, not by unauthorized priests, but by clergy of a diocesan and secular character.

As a matter of fact, the church, Avenue Hoche, has never been closed; but is conducted by three or four secular priests who have come from England for the purpose.

The case of Douai is different. It seems to resolve itself chiefly into the fact that being on French ground, it cannot escape French law—hard and unjust as that may be. Indeed, M. Delcasse has produced a decision of the English Privy Council of bygone times to the effect that the Benedictins were a French and therefore not a British Association. As it is, while the personal property of the Fathers has been confiscated, the real property is being administered by the *"Bureau des Fondations Anglaises,"* and its proceeds will be allowed to accumulate to the credit of the Benedictine Order. This they may use as they like. It is suggested that either the English Roman Catholic Bishops should send students by means of these funds to such seminaries as St. Sulpice, or that a seminary should be conducted by secular priests at the College of Douai itself.

George Washington.

A LONG ISLAND CORNERSTONE.

With other Ecclesiastical News of New York and Vicinity.

Bishop van Buren of Porto Rico laid the corner-stone of St. George's Church, Astoria, on September 8th, and made a short address. He was assisted in the service by the rector, the Rev. Hermann Lilienthal, and there was present a large representation of the congregation. The church takes the place of one burned nearly ten years ago. It will be of stone, early English gothic in style, and will seat 350. The location is excellent, and a tower affords a commanding view. A feature of the interior will be an open-work roof of wood. The size of the building will be 40 by 92 feet. St. George's parish is one of the old ones of the Diocese, and had for rector for thirty years the Rev. Dr. R. W. Harris. Another past rector, the Rev. C. M. Belden, is now in charge of the American Church in Geneva, Switzerland. Work is well advanced, and the congregation, so long deprived of an adequate place of worship, hopes to use the new church by Christmas.

The Rev. Dr. W. L. Robbins will be instituted Dean of the General Seminary on the Feast of St. Michael and All Angels. Arrangements are in the hands of a committee consisting of the Rev. Dr. Morgan Dix and the Rev. Dr. P. K. Cady. The new class numbers 56, and matriculation service is to take place on All Saints' Day. The Rev. R. M. Binder leaves the position of instructor, and takes up regular work in St. Bartholomew's parish. The Rev. Abraham Yohannan also leaves an Oriental language instructorship, and his work is taken by the Rev. H. M. Denslow. The Rev. F. J. Kinsman succeeds Prof. Thomas Richey.

The Rev. Archibald H. Bradshaw announces his intention to become a candidate for Holy Orders in the Diocese of Central Pennsylvania, and his willingness to take up mission work as a lay reader. He is a brother-in-law of the Rev. W. R. Breed, rector of St. James' Church, Lancaster, Pa., and for eight years has been assistant minister in the Collegiate Reformed church, the historic religious foundation of this city. For five years he has been assistant minister at the Marble Collegiate church, Fifth Avenue, one of the principal denominational places of worship in the city, and has been the summer preacher there. The Marble church is famous for its work among hotels, guests at which fill its pews. It has but a small regular constituency. Before going to the Marble church Mr. Bradshaw had charge of a Collegiate mission, where he doubled the membership, and after going to the Marble church he assisted the young people to found a very successful West Side mission. He is a graduate of Princeton Seminary and was ordained a Reformed Church minister in 1895.

A touching farewell and Godspeed were said to Deaconess Emily M. Elwyn, granddaughter of the late Rev. Dr. Heman Dyer, and to Miss Jane S. Jackson of Philadelphia, in the chapel of the Church Missions House. The Rev. Dr. A. S. Lloyd was the celebrant, and the Rev. Joshua Kimber made the address. These workers are bound for the Philippines, under Bishop Brent, and sail from San Francisco on September 19th.

Mrs. E. V. Hoffman, widow of the Rev. Dr. Charles F. Hoffman, for many years rector and benefactor of All Angels' parish, died at Tuxedo, and the funeral took place from All Angels' Church last Saturday. She was born in New Brunswick, N. J., in 1831. During the rectorate of her husband she was prominent in many good works, but since his death has led a quiet life in city and country. Three of her six children survive her. They are the Messrs. W. M. V. Hoffman and Charles F. Hoffman, Jr., and Mrs. J. Van Vechten Olcott.

STEAM LAUNCH OF MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.
[See New York Letter, Sept. 12.]

Extensive alterations have taken place in the Church of the Transfiguration. The chapel has been decorated and a fresco portraying the Apostles put about the ceiling. An altar and reredos of tinted marbles will soon be put in. The rail has been moved forward to make space for the same.

The September meeting of the Long Island Brotherhood had an address on "Winning Men" from the Rev. Dr. Joseph Rushton of Zion and St. Timothy Church, and gave large interest to discussion of plans for the Denver Convention. It was found that the delegation could not be large, but it has been arranged that a special meeting be held to hear reports. The place of meeting was St. George's Church, Hempstead.

THE GARDEN.

The Church a garden is,
Where grow the lilies fair,
And roses fill the balmy air
With holy perfume rare.

The Church a garden is,
Where Angels walk in white,
And cull the blossoms bright
To deck the Halls of Light.

The Church a garden is,
Where grow some noxious weeds,
A subtle foe doth sow the seeds
That spring from evil deeds.

The Church a garden is,
Where white-winged Angels reap,
And carefully the flowers keep,
Through winter's death-cold sleep.

The Church a garden is,
Whose blossoms here below,
In Heaven at last shall grow,
For Christ His own doth know.

Caroline Frances Little.

OURSELVES TO BLAME.

There is so little room for discouragement in life if we only determine to keep our standing high enough that the light from above can always illuminate it. If we study well the cause of much of our discouragement and discontent we will find it within ourselves. We have been forgetful, perhaps, of our high calling and the true object of all human life and have wasted our substance in those things that make our failure and breed remorse, and the end was assured. But God's "chances" are fitted to all such emergencies and we may measure up once more to our full stature if we are wise enough to seize them.—*Selected.*

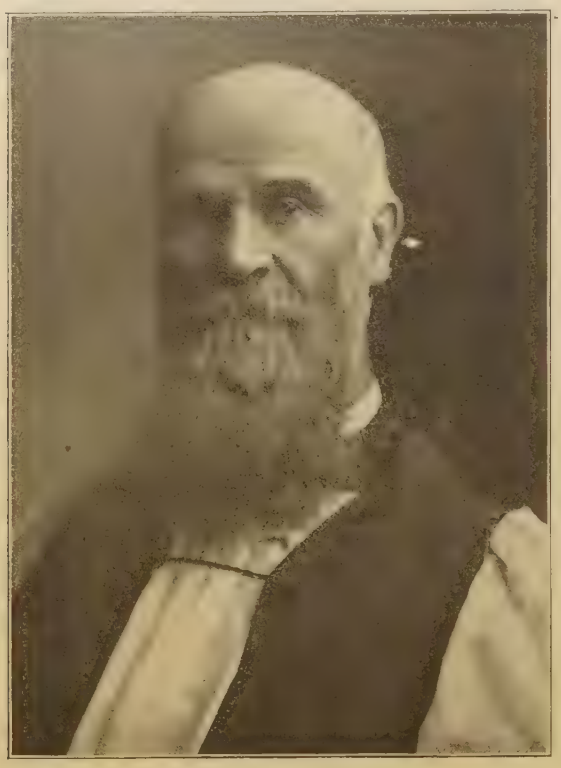
"Did I but live nearer to God, I could be of so much more help."
—*Dean Hodges.*

BURIAL OF THE LATE PRESIDING BISHOP.

THE last sad rites over the body of the late Thomas March Clark, Bishop of Rhode Island and Presiding Bishop of the American Church, were performed on Thursday, Sept. 10th, when the burial service was read at Trinity Church, Newport.

From 11 to 1 o'clock the body lay in state in the church, the casket being watched by a guard of honor consisting of six clergymen who had been ordained by Bishop Clark and who were the actual bearers. They were the Rev. John B. Diman, Master of St. George's Schoool; Rev. Alva E. Carpenter of Manton, Rev. Frank Appleton of Pawtucket, Rev. Arthur Rogers of Westchester, Pa., Rev. James P. Conover of Concord, N. H., and Rev. Herbert C. Dana of East Providence.

The body was in a casket covered with black broadcloth, plainly laid with oxidized silver trimmings and a plate bearing simply the name, birth, and death. Upon the casket lay but two floral pieces, brought from the residence, one being a cross of ivy leaves and Japanese lilies, and the other a couple of palm leaves tied with purple ribbon, and a cluster of lilies like those on the cross.



THE MOST REV. D. S. TUTTLE, D.D., LL.D.,
Bishop of Missouri, Presiding Bishop of the Church.

The casket rested upon a bier at the foot of the nave, where the public could pass it. Upon a pew back beside the casket hung the church pall, a rich piece of work. The body was clad in the customary vestments of the episcopate.

The church was elaborately decorated in black, the broad bands of mourning being tied with large bows of purple ribbon. These bands were upon the columns at the sides of the church and around the front of the balcony, while the pulpit and stalls in the chancel had similar touches of black, the mourning decorations of the pulpit being draped over its violet hanging.

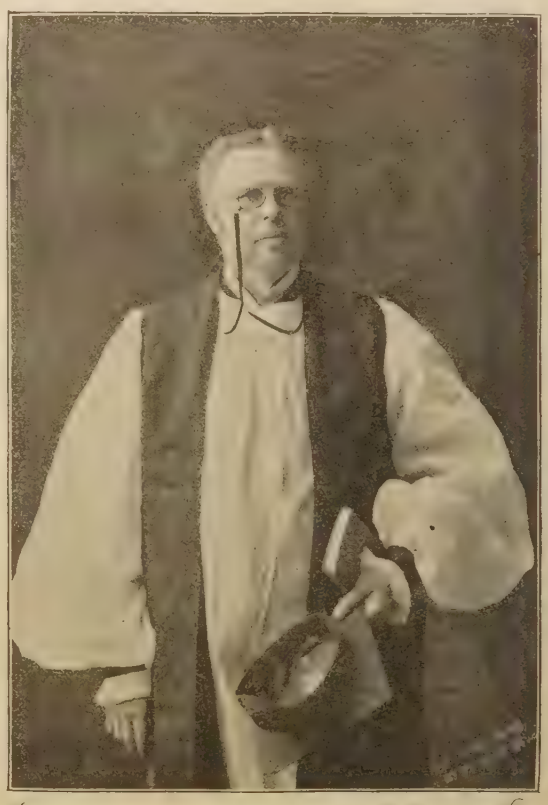
One of the earlier arrivals for the funeral service was the Bishop of Kentucky, Assessor to the late Presiding Bishop. Bishop Tuttle, who succeeds to that office, was unable to reach the city in time. The Bishops of New York, Massachusetts, Western New York, Connecticut, Long Island, Ohio, Western Massachusetts, and Los Angeles, as well as Bishop McVickar, who succeeds to the episcopate of Rhode Island, were among those present. All the Bishops except Bishop Dudley, Bishop Potter, and Bishop McVickar, who were the three officiating Bishops, acted as pall-bearers.

For a half hour, from 1 to 1:30 o'clock, the doors of the edifice were closed in preparation for the funeral service proper, and when they were re-opened there was a large gathering of persons awaiting the opportunity to enter. Preliminary to the service the following selections were given upon the church organ:

"Death of a Hero," Beethoven; "Dead March in Saul," Handel; "Funeral March," Chopin.

The procession preceding the funeral formed in Kay Chapel, not far from Trinity Church, and from there proceeded to the church. The procession formed in the following order:

Choir of Emmanuel Church; clergy from outside Rhode



THE RT. REV. WM. N. M'VICKAR, D.D.,
Bishop of Rhode Island.

Island in the order of their seniority; clergy of the Diocese of Rhode Island in the order of their seniority; acting rector of Trinity Church, the Rev. E. J. Dennen; Standing Committee of the Diocese; visiting Bishops; officiating Bishops Dudley of Kentucky, Potter of New York, McVickar of Rhode Island. Bishop Doane of Albany was to have been one of the officiating Bishops, but was unable to be present, and his place was taken by Bishop Potter.

The members of the Standing Committee present were the Rev. Messrs. G. McC. Fiske, F. J. Bassett, A. M. Aucock, E. H. Porter; Chief Justice Stiness, Hon. Rathbone Gardner, Professor Winslow Upton, and James A. Pirce.

The Rev. Ralph B. Pomeroy, curate of Emmanuel Church, was master of ceremonies.

The services began shortly after 2 o'clock, the choir singing the processional, "Ancient of Days." The Bishops took seats in the chancel, the others in the funeral procession, together with members of the family, having seats reserved for them in the body of the church. The public was admitted to the remaining seats.

The burial service was read by Bishop McVickar, assisted by the other two Bishops mentioned. Following came the singing of the hymn, "I Heard the Sound of Voices." After the Creed and prayer was the recessional: "For All the Saints Who from Their Labors Rest."

After the service, the funeral cortegè moved to the churchyard at South Portsmouth, where the brief office of committal was rendered by Bishop McVickar, and all that is mortal of the late Bishop was laid to rest.

Some of the distinguished clergy and others present, in addition to the Bishops and other officials already mentioned, were the Rev. Dr. Hart, Secretary of the House of Bishops; Rev. George C. Richmond of Syracuse, representing the Bishop of Central New York; Mr. Francis Gallagher, on behalf of the

Rhode Island Historical Association and the Universal Peace Union; Senator Wetmore; and Mayor J. P. Boyle. Nearly all the diocesan clergy, and a representative gathering of the laity, so far as the church could accommodate them, were also present.

On the morning of the same day, a requiem celebration was held at St. Stephen's Church, Providence, the rector, the Rev. George McClellan Fiske, D.D., who is also President of the Standing Committee, being celebrant.

IN ABBEYLAND.

By the Rev. W. S. Simpson Atmore, M. A.

II.

I PASS now to Tewkesbury, the last of our abbey towns. I shall never forget my feelings when, within a mile of this very old place, a friend pointed out to me the battle-field on which was fought in 1471 one of the bloodiest encounters of the Wars of the Roses. Here on this field of battle it was, that the Lancastrian Queen, Margaret, wife of Henry VI., was defeated and taken prisoner by King Edward IV., and her son, Prince Edward, received the wounds from which he afterward died. When I looked at that quiet, lonely spot with its beautiful trees dotted here and there, and the cattle peacefully grazing around, I found it hard to realize that so fierce a conflict had ever taken place there.

Tewkesbury, called in Anglo-Saxon times, Theocsburg, and in the Doomsday book of William the Conqueror, Theodechberie, is a small town in the County of Gloucester, and possesses

TEWKESBURY ABBEY—WEST END.

the finest rural abbey church in the kingdom. Of the position which it holds in English history much might be written, for in all the great national events down to the end of the fifteenth century it had its place, and like its sister at Westminster is, in every respect, a representative structure. One great reason why Tewkesbury abbey held such a commanding position was the fact that its ruling spirits and lay patrons were either of royal blood, or were the most powerful barons in the land. Such names as those of Fitz-Hamon, who founded the present structure, and near kinsman of William II.; Robert, Earl of Gloucester, half-brother to the Empress Maud; Gilbert de Clare, one of the Signatories of Magna Charta; Edward le Despencer; Richard Beauchamp; Warwick, the great "King Maker"; and George, Duke of Clarence, brother of Edward IV., [illegible] with a sufficient guarantee that this abbey, which th[illegible] well, supported so bountifully and in which, when thei[illegible] pilgrimage was over, their mortal remains were laid, w[illegible] a place of the first importance.

I have said that these noble patrons found their last r[illegible] places in the abbey, and it may be added that one of th[illegible] glories of Tewkesbury consists in the series of historic t[illegible] chantries, and chapels that were placed there by the devoted wif[illegible] or other loving relative, of these men. It may be asserted without fear of contradiction that in no church, with the single exception of Westminster Abbey, can such a magnificent collection of sepulchral monuments be found. The Warwick Chapel, the FitzHamon Chantry, the Despencer monument, the Trinity Chapel, and the Wakeman Cenotaph, with their tracery work and carving almost as delicate as lace, are the finest works of their kind to be found anywhere. Among the other architectural glories of Tewkesbury are the Norman Tower, the nave with its fine vaulted roof and stately cylindrical columns, the chapels, the ambulatory, and the choir. While from the historic standpoint mention must be made of the vault of the Duke of Clarence, drowned, it is popularly believed, in a butt of Malmesbury wine, and who, together with his wife, Isabelle, the eldest daughter of Warwick the King Maker, was buried here, on February 18th, 1477.. Nor must I omit to speak of the grave of Prince Edward who married the other daughter of the King maker. This poor youth who fought on the Lancastrian side, at the battle of Tewkesbury, against his brother-in-law, Clarence, was, it is said, slain by the latter just after the battle. The good people of Tewkesbury still honor young Edward's memory by placing flowers once a year upon the site of his grave.

There is an old vestry door which alone is worthy a visit to Tewkesbury. This door, or rather the iron part of it, was made by the monks out of the swords and armor used in 1471 at the battle of Tewkesbury, and which they picked up after the conflict was over. Think of gazing at a door composed of such historic material, and made by pious hands four hundred and thirty-one years ago!

The last object of interest of which, on account of limited space at my disposal, I shall be able to speak, is the marble tablet in Renaissance style, erected in 1890 to the memory of Mrs. Craik, the author of *John Halifax, Gentleman*, who is said to have written her story while staying at the ancient "Bell Inn," near the abbey gate.

And now, with the thought of these interesting places of which the writer has essayed to speak, still fresh in our minds, he wishes to add that, after visiting them, no truth was borne in upon him with greater force than that of the transitoriness of the individual life of man. Man passes away, but his works and, let us thank God, oftentimes his good works, remain. Yes, and these good works, which in the case and point before us, are in stone, and situated in what has here been spoken of as "Abbeyland," are not surpassed in interest and beauty by those in any other portion of England. As one who is thoroughly familiar with all parts of the Mother country "from Eddystone to Berwick bound—from Lynn to Milford Bay," my advice to all American Churchmen going to England is—Do not return to this side of the water without paying a visit to Abbeyland.

(The End.)

TIME WELL SPENT.

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from the beginning to end. Work, play, study, rest, whatever it is, take hold of it at once, and finish it up evenly, then to the next thing, without letting any moment drop between.

It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And, if you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the first one that comes to hand, and you will find the rest all fall in line and follow after, like a company of well-drilled soldiers; and, though work may be hard to meet when it charges in squad, it is easily vanquished if you can bring it into line.

A man was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had anything to do, to go and do it."—*Leisure Hours.*

The venerable Bishop of Gloucester owns a free railway pass that is, perhaps, unique. It is of gold, and covers every station of the Great Eastern Railway. It is a souvenir of the kindly ministrations of the Bishop to the sufferers in a railway accident which occurred on that system many years ago.—*Scottish Guardian.*

Papers for To-day.--Second Series

By the Rt. Rev. the Bishop of Fond du Lac

II.—The Prominence of Peter (continued).

ONE mistake some make in their argumentation, is to consider St. Peter by himself. In this way he appears very prominent. He is so. We can, however, only arrive at the meaning of his prominence, by considering him along with the two other leading Apostles, and the three as related to one another.

We have as yet only contrasted them in a general way. Let us now analyze the life of St. Paul. What things are said of him? Are they of like significance to those recorded of St. Peter? If so, and if they do not imply that he was the source of jurisdiction and center of unity, do those written of Peter imply what Rome now claims, superiority in office over the others? May not the true explanation be that Peter was officially first of the Twelve, and in that body held a preëminence of leadership; was also when our Lord was laying the foundations of His Church, a typical representative of the old dispensation on which it was laid; and was prominent also in the earlier chapters of the Acts, as the foundation-layer of the new Kingdom? On the other hand, that St. Paul, as the great Church Missionary, was more especially a type and representative of the Holy Spirit's work in spreading the Gospel and establishing the new Kingdom throughout the world?

Noticing first the latter's call, it is unique. The Lord appeared to Saul, and in person commissioned him (Acts xxvi. 16). He was to go to the Gentiles "unto whom I now send thee." And not to the Gentiles only; "for he is a chosen vessel unto Me, to bear My Name before the Gentiles and the children of Israel." Peter *opens* the Kingdom to Jew and Gentile. Paul is to *extend it "among all nations"* (Rom. i. 5).

St. Peter exercises no authority in St. Paul's consecration. At his conversion, Paul does not, as Spencer Jones says, "turn his eyes at once to Peter and go up to Jerusalem to see him," but turns rather to the Lord and goes into Arabia (Gal. i. 17), there to commune with Him. For as it was not flesh and blood, but the Father who revealed His Son to Peter, so Paul says when the Son revealed Himself to him, "he conferred not with flesh and blood" (Gal. i. 16).

After his three years' retirement and Damascus ministry, he goes to Jerusalem. No account is given, but we know he obtained from Peter and James, for he quotes it, their personal witness to our Lord's Resurrection. After fourteen years, he again goes thither on a Church matter (Gal. ii.). He communicates privately to "those of reputation," the Gospel he has preached, for his own satisfaction (v. 2). The Apostles extend to him the right hand of fellowship (v. 9). But the visit was not for the purpose of obtaining any official authorization (v. 6). He does not need it. He had been personally called and commissioned by Christ, even as the other Apostles had been, and the Holy Ghost had consecrated him at Antioch even as the other Apostles had their ordination completed by the Holy Ghost at Pentecost. He was thus an Apostle (Gal. i. 7), "not of man, neither by man, but by Jesus Christ and God the Father." He could bear witness to the Resurrection, and could give the Holy Ghost by laying on of hands. He was not behind the "chiefest," and so on an equality with Peter. It seems like a wresting of Scripture to assign to him, as Spencer Jones does, a subordinate position. Paul's calling, consecration, mission, and jurisdiction, were entirely independent of Peter.

Consider we next the establishment of the Christian ministry. How much had St. Peter to do with it, and how much St. Paul? This surely will give us a crucial test as to preeminence. Much is made by Romans of St. Peter's publication of the vacancy in the twelve foundations and the necessity of filling Judas' place. But he does not fill the vacancy himself, as he would have done were he, as the Pope claims to be, the Vicar of Christ. The duty which he performed belonged fittingly to him, for the first Twelve held a unique position. They were the twelve foundation stones, the twelve gates; they formed one order. It was for Peter, as their leader, to point out the vacancy in the Apostolic foundations. And this is all he is said to have done. He did not even direct how the vacancy was to be filled. But when it comes to the ordination of the Christian Ministry, Peter has nothing to do with it. In a *Life of St. Peter* by Fr. Deliguey, S.J., which has the imprimatur of Cardinals McClosky, Gibbons, and others, on page 7, it is stated "that some time after this (Pentecost) St. Peter consecrated St. James, Bishop of Jerusalem"! The importance of his so acting to the maintenance of the Roman theory is thus acknowledged. Of course the Roman laity will believe it, because it is in a Roman book. But it is not of Scripture record, as anyone can see who owns a Bible, for himself.

Again, it is stated by the Abbe C. Fouard in his *Life of St. Peter*, page 9, the Church possessed "the Hierarchy founded, Deacons ordained, the Priesthood established, in fine the Church has detached herself from the Synagogue, and this, the ground plan of the work, appears *finished* before ever Paul *begins his labors*. Indeed far from being the organizer, Saul of Tarsus is *at this date* a simple layman"!

But when we turn to the Scripture record we certainly find a very different account. When the first order of the Christian ministry is to be formed, or rather that out of which it grew (Acts vi. 2), Peter is not even mentioned. It is the Twelve who bid the multitude look out and select the seven candidates, whom these set before the Apostles, and on whom the Apostles lay their hands. St. Peter is never said to have ordered the ordination or ordained any one, either to the diaconate, or priesthood, or episcopate. But we read that St. Paul ordained "elders (*i.e.*, presbyters) in every city" (Acts xiv. 23), and of his gathering, by his laying on of hands (II. Tim. i. 6), Timothy and Titus into the higher order of the Episcopate. Thus St. Peter had, of record, nothing to do with ordaining the Christian ministry, while St. Paul had. Yet in *Roma Sotterranea* it is asserted that to Peter was "committed the new Church of Christ and the new priesthood." Which shall we go by: Roman assertion, or the Word of God?

Let us now consider the discipline of the Church. There are two cases in which it is exercised by St. Peter; one in Samaria, the first mission of the Church to the Gentiles, on the Gentile Simon Magus (Acts viii. 20); and one in Solomon's Porch, the remaining part of the old Temple (Acts v. 10, 12), upon the Jews Ananias and Sapphira. Here again we see the meaning of Peter's preëminence. To him was given, as a steward, the keys of the new kingdom, to open or shut, to bind or loose; and we find him exercising this power both on Jew and Gentile. We find in like manner St. Paul, on his first missionary journey (Acts xiii. 9), smiting the false prophet Bar-Jesus, a Jew, and later pronouncing judgment on the guilty Gentile Corinthian. So far we might say the Apostles are alike. In the case of Sapphira, however, St. Peter pronounces a death sentence. Spencer Jones claims this is a proof of his sovereignty, because the power of life and death belongs to the sovereign. It is, however, we may reply, no proof of his sovereignty over the other Apostles, who were possessed of equal power with himself. It was, on the other hand, by St. Paul that the administration of the severer discipline of the Church was exercised. He casts the guilty Corinthian out of the Church of God (I. Cor. v. 5) and delivers him over to Satan. He inflicts the same awful penalty on Hymenæus and Alexander (I. Tim. i. 1-20). This is a far greater exercise of sovereignty than that of Peter's infliction of a death penalty. The latter any earthly monarch might inflict; only the representative of the awful majesty of God could inflict the former.

Again, in regard to Holy Orders, it is not St. Peter but St. Paul who formulates (I. Tim. iii.) the canons for the Church's guidance regarding the admission of persons, their qualifications and their discipline. It is St. Paul who, exercising discipline, condemns the Corinthians, visited with sickness and death (I. Cor. xi. 30), for not discerning the Lord's Body in the Sacrament (I. Cor. xi. 27, 29). He, having discriminated between the Agape and the Eucharist, implies he will take order for the proper celebration of the latter when he comes. He gives the general rules concerning the conduct of divine service (I. Cor. xiv). And the ancient liturgies, it has been observed (see Liddon's *Timothy*), follow the order which he records (I. Tim. ii. 1). While both he and St. Peter alike

exhort the clergy and laity, to St. Paul is left the solution of the great problems of Church discipline and conduct: the use of the gifts of tongues in Church, the eating of things offered to idols. Upon him comes "the care of all the Churches." "Who is weak and I am not weak, who is offended and I burn not?" If it had been said of Peter that "the care of all the Churches" came upon him, how would not that text have been reiterated and pressed by Romans! "Care of all the Churches!" How distinctly, it would have been claimed, is Peter's supremacy here pointed out! How wantonly blind are Anglicans who refuse to see it!

We cannot close the point of Church discipline without mentioning that in the administration of his office, Paul "withstood Peter to the face because he was to be blamed" (Gal. ii. 11). Not because they differed on some subordinate matter of policy, as Romans are wont to say, but because, as it is written, Peter "walked not uprightly according to the truth of the gospel." It was a severe arraignment. St. Paul evidently did not regard St. Peter as an infallible guide, either in faith or in morals. How destructive this incident is felt to be even by Romans themselves to their theory, is seen by the efforts made by them to avoid its force. In the Roman book of Fr. Deliguey we have before referred to, page 1, it is said "That the Cephas who was reproached by St. Paul for the inconsistency of his conduct with respect to the Mosaic Rites, was not St. Peter, is the opinion of the best writers"! Roman Cardinals and Archbishops and Bishops give their imprimatur to this work. Of course Romans believe what they are told by their teachers. But will Americans always allow their eyes to be blindfolded? At least, shall we Anglican Catholics?

Another way of contrasting these two Apostles is to examine their visions. Each was wonderfully favored by God. But their visions differ in number, subjects, and purpose. When St. Peter was at Joppa (Acts x.), he fell into a trance and saw heaven open and a great sheet let down wherein were all manner of four-footed beasts, etc., and there came a voice to him: "Rise, Peter, kill and eat." By this vision he was prepared to go to the Gentile Cornelius (Acts x. 47), and receive him into the Church. At Pentecost he had gathered in the Jews, and now he was to bring in the Gentiles. This was his special work as Foundation-layer and Opener of the Kingdom. On the other hand, there are six visions vouchsafed to St. Paul. In four, our Lord Himself appears to him. Saul was informed in a vision (Acts ix. 12), that Ananias would come and cure his blindness. At Troas (Acts xvi. 9), a vision appeared to Paul in the night, and there stood a man of Macedonia who said, "Come over and help us." At some place not given, our Lord revealed to Paul the institution of the Holy Communion, His one great act of worship, and that it was a "shewing forth of His death till He come" (I. Cor. xi. 23). At Jerusalem, in the Temple (Acts xxii. 18-21), in a trance, the Lord said unto him: "Make haste, depart, for I will send thee far hence unto the Gentiles." At Corinth (Acts xviii. 9), the Lord spake unto Paul in the night by a vision: "Be not afraid; but speak, and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee." Again we read (Acts xxii. 11), at night the Lord stood by him and said: "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness at Rome." No command, it may be noticed, is ever given to Peter to bear witness at Rome. But why not, if our being in the true Church depends on it? At sea (Acts xxvii. 23), St. Paul writes: "There stood by me this night the Angel of the Lord whose I am and whom I serve, saying Fear not, Paul, and lo, God hath given thee *all that sail with thee"!* What if these words had been said of St. Peter! Would they not have been placed in the forefront of every Roman argument? Would they not have found place around St. Peter's dome? But it is not said of those who are in Peter's boat, but in Paul's: "The Lord hath given thee all that sail with thee." Contrast thus the visions. They show Paul to be the special leader in extending the new dispensation, as Peter was the Foundation-layer and Door-opener of it. In confirmation of this pre-eminence in the way of visions, it is never said of St. Peter, as it was of St. Paul, he was "caught up into the third heaven."

Take another department. Consider their miracles. These also are not without their import. Through each of these great servants, the Lord shows forth His power. He works through them. They stretch forth "His Hand to heal." We find St. Peter healing Æneas, sick of the palsy at Lydda (Acts ix. 34), and saying, "Jesus Christ maketh thee whole." He also raises Dorcas (Acts ix. 39), saying: "Tabitha, arise." At the Temple Gate (Acts iii.), Peter took the impotent man "by the right hand and lifted him up." We read (Acts v. 15, 16), that they "brought forth the sick into the streets that at least the shadow of Peter passing by might overshadow some of them," "and they were healed every one." We read in like manner of St. Paul (Acts xiv. 10), that at Lystra he healed the impotent man saying, "Stand upright on thy feet; and he leaped and walked." At Troas, at the Eucharist (Acts xx. 9), he recalls life to Eutychus "who was taken for dead." At Thyatira (Acts xvi. 16), he cast out a devil from the possessed damsel, saying: "I command thee in the Name of the Lord Jesus to come out of her." "God," we also read (Acts xix. 12), "wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons and the diseases departed from them." But, and here we shall find the most significant contrasts, consider their marvellous deliverances. St. Paul's are most notable and symbolical of the Christian dispensation. He shakes off the viper (of heresy) from his hand without harm, when the bystanders expect to see him fall down dead. At Lystra he is stoned, and they, supposing him to be dead (Acts xiv. 19, 20), carried his body out of the city, when, as a type of the risen Christ, "he rose up and walked back into the city." Nothing so wonderful is recorded of Peter. In addition, there is Paul's deliverance from prison and death, and this should be most carefully examined in contrast with that of Peter. All the Apostles were once delivered from prison (Acts v. 18), and the Angel of the Lord by night opened the prison doors and brought them forth. But the two Apostles are especially delivered, and these deliverances are full of suggestive contrasts. St. Peter's is a type of the deliverance of the Jewish Church; St. Paul's, of the inherent, indestructible life of the Christian. Spencer Jones says that the prayers of the whole Church were offered up for Peter, his release being "regarded as something that touched the Church at its very heart and center." This is an imaginative comment and not implied in Holy Scripture. Undoubtedly the Church was deeply interested. But unless we contrast the two cases in detail, we do not get at their spiritual signification. To Peter, as to the Jewish Church, comes an Angel with his heavenly message. A Light shines in the prison. But the Angel has to smite Peter, sunk in lethargy like Judaism, to rouse him. He must arise and clothe and gird himself as Israel had to do by penitence, and follow his heaven-sent guide. And then, when past the iron gate of the law, he must find his way to the house, symbolical of the Christian Church, where prayer has been made for him. Paul and Silas are likewise carefully secured and are placed in the inner prison, their feet being made fast in the stocks. At midnight they pray and sing praises to God. Suddenly there was a great earthquake, "and all the doors were opened and every one's bonds were loosed." No angel comes with a message from heaven, for they are possessed of the new revelation. Peter, like the Jewish Church, sleeps, and can only be roused by the sharp discipline of the angel's blow. He owes his release to the prayers of the Church without. But Paul and Silas, typical of the Christian state, are awake and are praising God. Even as Christ rose by His Own inherent life, they owe their deliverance to no earthly aid without. It is their own prayers and praises that bring on the miraculous earthquake. Only from the hands of aroused Peter, do the chains fall off; but in the other case the gracious power of the Gospel is seen, for *"all* the doors were opened and *every one's* bonds were loosed." In Peter's case we have the sad ending of the judicial killing of the innocent keepers. They may be a type of the unconverted Jew or Gentile who perish. Paul's safety ends in no such tragedy, but with the deliverance of his keeper both from temporal and spiritual death. We are assured of the keeper's newly found faith, his marvellous conversion, and his Baptism. This great deliverance, moreover, ends with Christian feasting and rejoicing, and Paul's triumph over the magistrates themselves. It sets forth the triumph of the Christian Church.

Consider again, the preaching of the Apostles. We should not have thought it needful to contrast the preaching and witness-bearing of the Apostles, but the fact of "Peter's standing up with the eleven" and "in their midst," has been cited in proof of his prominence. The question is what that prominence signifies. We have claimed for him a special place of distinction and honor in the Apostolic College. He is first of The Twelve. He has the Keys. He opens the Kingdom by his sermons at Pentecost (Acts iii. 4), to the Jews, and at Cæsarea (Acts x.), to the Gentiles. He explains his reception of Cornelius (Acts xi.) to the Apostles. These are his principal sermons. At the Council (Acts xv.) it is unwarrantable to say,

Abbe Fouard and other Roman writers do, "that he presides." It is only fair to say that of the Apostles he speaks first and gives his opinion. The same view is maintained by Barnabas and Paul. Then James gives his own judgment. Peter is not the central figure as Romans claim, and no more prominent than the others. Neither would we assert, as some have, that St. James, as the presiding prelate, decided the case. We would say with Professor Hort, "that he gives his opinion." What settles the matter against Peter's preëminence is that the decree runs not in the name of Peter, but in that of "the Apostles and Elders and Brethren."

In connection with this, it is not necessary to recount St. Paul's many sermons, his defence of the faith before Kings, or his writing more than half the New Testament. His place as the great Apostolic teacher is unique. In contrast with Peter, no words of authority like Paul's are to be found in St. Peter's Epistles. "Lo," says St. Paul, "I have not shunned to declare unto you all the counsel of God" (Acts xx. 27). "If an angel from heaven or any man preach any other gospel unto you than that we have preached unto you, let him be accursed" (Gal. i. 8). "Be ye followers of me: as dear children." "If our gospel be hid, it is hid to them that are lost." What words also of cheer he utters (the very words of Christ): "There shall not a hair fall from the head of any one of you" (II. Cor. iv. 3).

As in their mutual relationship there is seen to be no superiority of authority of one over the other, so in relation to the Apostolic College both are alike subordinate to it; while, as Trent says, "the hierarchy consists of the three sacred orders," the *officers* of the Christian Church, as given in Corinthians and Ephesians, are not, first Peter, but "first Apostles." St. Peter only claims (I. Peter i.) to be *"an* Apostle," not one over others. His glorious foundation-laying office over, his name no longer stands first in the list, which now reads "James and Cephas and John (Gal. ii. 9). He does not exercise any jurisdictional authority over the other Apostles, but is sent by them into Samaria (Acts viii. 14). He does not assume for himself jurisdiction, but, as to Paul the care of the Gentiles is assigned, so to Peter is committed by the Apostles that of the Circumcision (Gal. ii. 7). The three keys Peter holds in his hands, says Fr. Deliguey, show "that authority in heaven, in hell, and on earth is granted to him." This is the assigned meaning to the Pope's triple tiara. Anything, we submit, more unlike the scriptural position given Peter, it is difficult to imagine.

Nor is the manner in which these Apostles pass from the scriptural record without its significance. The last recorded appearance of St. Peter in Acts is at the Council. He has laid the foundation and opened the kingdom to Jew and Gentile, and now his work of leadership is done. It was not an office he could transmit to a successor. No one could ever take his place. Like a foundation, he becomes in Holy Scripture hidden and out of sight. What a monstrous fabrication is that of Spencer Jones, who says: "No great apostolic work was undertaken without him." But all along there is noticeable a growing prominence of St. Paul, and a resemblance as a typical representative of Christ. Like Him, he suffered in the wilderness. Like Christ, he was in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Like Him, he is accused of speaking against the law of the Jews, the Temple, and Cæsar. Like Him, the Jews conspire to kill him. As Pilate declared of Christ, "I have found no cause of death in Him," so Festus said of Paul. Like Him he was stoned. Like Him, smitten when answering the High Priest. Like Him he was scourged. Like Him he was deserted and forsaken. He could say, "I bear in my body the marks of the Lord Jesus." Like Christ he is in the storm. In spite of shipwreck, all who sail with him are saved. The enduring nature of the Gospel is seen in the last picture of him securely dwelling in Rome in his own house, "Preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ."

May God open the eyes at least of all Anglicans to a right understanding of His Word, and deliver them from any delusion about Peter's Preëminence as significant of any office which was to be transmitted to a successor!

THE WAY OF TRUTH is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home, take the Bible and search for it.—*The Lutheran.*

THE worth of money is not so much in its possession as in its proper use.—*The Lutheran.*

THE UNWELCOME HOST.

By the Rt. Rev. George Franklin Seymour, D.D., LL.D.,
Bishop of Springfield.

WE HAVE heard something of "the unwelcome Guest." Perhaps it is well to draw and fix attention upon *"the unwelcome Host,"* who is far above out of men's sight, and to an alarming extent absolutely out of men's thoughts altogether.

The Host, who presides over the hospitalities of nature and of grace, is by the acknowledgment of every Christian, God. In His uncreated being, God does not reveal Himself to the pensioners of His material gifts, and the recipients of His spiritual blessings, but He is really and truly *the Host* at every banquet, whether it be the feast of nature, or the Sacrament of divine love. He is present, though unseen. The eye of faith discerns Him, but the gross material sense fails to recognize Him.

God hides Himself behind the ministries of nature and the skill of man's many inventions and applied art, in our everyday life; and He conceals Himself in the signs and seals of His channels of grace, within the shelter of our spiritual home, His Church.

Alas, in the one case men see only Nature's laws and human genius, and in the other, mere symbols and tokens of an absent Lord. Men sit at the love feast provided by Him who gives to all their meat in due season, and opens His hand, and fills all things living with plenteousness, and they go, in thought, no further than to apprehend food and raiment and the dainties of civilization, and they seek their solution of the rich supply in natural law, and the resources of intellect. God is far above out of their minds. They are practically atheists. They do not climb with Shelley to the top of Mt. Blanc, to write *Atheos* (ἄθεος) on its summit, they breathe its spirit on the plane below, in all that they say and do.

Possibly a single illustration will suffice to tell the tragic story of the practical atheism of the day.

A highly respectable man in a great city, nominally a Christian, says to an equally respectable man: "My Friend, it amounts to this: I am satisfied that the only real friend a man has is the Almighty Dollar."

And the response comes back: "You are right. If a man has money, it is well with him. He has all that he needs."

This is awfully sad, but there is a worse tale yet to tell. We pass from the banquet of nature to the banquet of grace. There He, the Eternal God, reaches His guests through the agency of "the stewards of His Mysteries." He calls them *His ministers,* "ministers of Christ." We are familiar with these heavenly servants, we call them in their official grades of dignity, Bishops, Priests, and Deacons. They are admitted to their service on certain prescribed conditions, which they know full well beforehand, since they are all printed in a book—the Prayer Book—which is in everybody's hands, in their hands; and they, after due consideration and study and thought, assent and consent to the conditions in promises, and vows, and, in the case of Bishops, by an oath, taken under the most solemn circumstances it is conceivable that a man can swear. They wear the livery of Christ's ambassadors, as a reminder to themselves and others that they are acting in an official capacity at the banquet, where Christ is the Host and they serve. But no sooner have they obtained the office by assenting deliberately and publicly to the conditions in vow and promise, and perchance oath to the unseeen but present Host, than they repudiate in large part, if not entirely, their obligations, and treat with scorn and contempt both the Catholic foundation and the Reformation Settlement, which they are bound to accept and teach by plighted troth, twice, perhaps thrice, repeated. They forget, if they ever had in mind as a living Person, the Host, who presides at every ordination of a deacon and presbyter and consecration of a Bishop. He seems to be "far above out of their sight," if He ever comes distinctly into view in their thought and recognition, as a living, present Person, with whom they are dealing, and who has a great deal to do with them when they make vows and promises, and take oaths in His Name. They either absolutely forget Him, or have a vague, hazy apprehension of Him, which quickly evaporates and disappears when they rise from their knees and confront the Golden Image, and hear the siren voices of luxury, and ease and pleasure. Evasion, "interpretation" as it is called, sharp practice, sometimes shameless falsehood, evacuate all meaning from the obligations which they have repeatedly assumed of their own choice and free will, to God, the real Host, who presides at every ordination, and dispenses then His richest hospitalities, in

granting Holy Orders through the hands of His "Stewards," the Bishops of His Church.

It is unpleasant even to be reminded of the Great Host, who presides, as all Christians believe, at all the banquets of nature and of grace, who provides the material, and the brains and cunning fingers to prepare the material, for earth's feasts, and supplies the spiritual gifts for His sacraments and sacred ordinances in His celestial feasts, it is unpleasant, I say, to such men even to be reminded of the Great Host. He is eminently unwelcome. They banish Him from their practical ministrations and teaching, and they would fain exclude Him as a *Person* who sees and hears and understands them through and through, from the realm of thought.

I do not mean that such men do not talk about God, and name Him often in their sermons and addresses and conversation; but He is not the God of the Creeds, the Ever-blessed Trinity; the God of whom the Apostle says, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." He is a sort of convenience to cover up unbelief, and apostasy, and worldliness, and selfishness, and epicureanism. He is a sort of good-natured generality, who presides over everything, and cares for nothing. He is practically an unreality. He might as well not exist at all.

Nothing more conclusively proves that men cease to believe in a Personal God, than when they play fast and loose with vows and promises, and repudiate their oaths. Do not men do these very things, when they voluntarily bind themselves by vow, and promise, and oath, that they accept with heart and soul the *Catholic Foundation* which underlies the Church in the Incarnation, and is expressed in the Creed of Christendom; and at the same time practically treat the eternity of Christ's Person as a matter of *absolute indifference,* as to whether one holds it as the truth of truths, or repudiates and disowns it, and scorns it as intellectual rubbish when they admit Unitarians to the Holy Communion? Do not men do these very things, when they teach, as the pivot around which their theological system revolves, a proposition, which contradicts flatly the Word of God written, and the Book of Common Prayer?

The proposition is substantially this: "that every human being is actually, by natural birth, a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven; and that Baptism is a mere advertisement to tell the world a truth which nature has already made true." This teaching traverses the Bible and the Prayer Book from beginning to end, and seems to be absolutely irreconcilable with them, so that it is impossible for any one logically to hold both systems of belief as true at the same time.

Is not such conduct playing fast and loose with vows and promises, and trifling with oaths? Is it not an insult to the divine Host, who presides at every ordination and consecration? He is the Party, with whom Deacons, Priests, and Bishops must ultimately reckon. I introduce Him and insist upon drawing attention to Him, because it is salutary to do so. I know to many, as revealed in the Bible and brought home to us in the Book of Common Prayer as a Personal God, He is *"the unwelcome Host."* I know that in certain quarters, and with certain people, their heroes are clothed with the armor of infallibility. The mere suggestion that these could have been guilty of untruth, prevarication, much less perjury, fills them with consternation, and they exclaim, "Impossible!" Such and such a man, naming their idols, "could not have done so!"

But God does not think so, since He says "All have sinned," and universal experience is against them, since the holiest saints have tottered and fallen. Abraham prevaricated, Moses was presumptuous, David was vile, Solomon was worse than silly, and St. Peter denied his Master. No man has a patent of virtue which secures him against fault and even crime, and every day, almost, the public is shocked by some trusted and revered personage revealing himself as a criminal.

Yes, I must introduce "the unwelcome Host," who presides at every sacrament and every ordination, and beg men to believe that He is, that He exists and reigns as the Father, the Son, and the Holy Ghost, the ever-blessed Trinity, and to come to Him as such; and that He is a rewarder of them that diligently seek Him, with forgiveness of sins, the resurrection of the body, and the life everlasting.

I entreat them to come to Him as the Host, who hides Himself in the Incarnation and the official ministry and the mysteries of grace; to come to Him while they may, as the Party with whom they must reckon in the matter of vows, promises, and oaths, since if they do not come to Him and recognize and honor Him as the Host, *He will come to them.* "The King will come in to see the guests."

A meeting there must be. Either the guests may now, of their own accord, look up, in creed, and prayer, and praise, and sacrament, and come in penitence, and faith, and love to their Host, and be welcomed by Him, or they may decline and practically say, "I will not come. The Host is away, He is far above out of my sight, He is an amiable generality, indifferent to what we do and say. I do not wish to come any nearer to Him than that. Were I to come nearer, He would be to me an 'unwelcome Host.'"

But there is no escape. You have been nearer, at the moment, when you made a vow or promise, or took an oath. You recognized your Host as *a Person,* who saw you, and heard you, and understood you, and you heard Him say with awful solemnity, coupled with a threat, as the penalty of disobedience: "Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh His Name in vain." You heard Him say again in gentler tones of devotion, as guarding the same sacred trust by prayer, "Hallowed be Thy Name." You heard Him say these things, and to Him, your *Host in Person,* you drew near, and made your vow or promise, or took your oath. It was a personal act, between you and Him. He is the Party with whom you must ultimately and finally deal. The guests and the Host must meet. Either they may come to Him on His invitation, or He perforce will come to them. In any event a meeting there must be, and then indeed He will be "the unwelcome Host."

"So then every one of us must give account of himself to God." *"Must,"* not may; give an account of himself, not of others, to God, who knows the whole story a thousand times better than we can tell it. He will preside at the judgment at the last great day, and to all, be they who they may, who have been false to their vows and promises and oaths, He will be the *"unwelcome Host."*

DANGER IN NORTH CHINA.

As touching the work of the Church in this region I can confidently say that it presents a most encouraging aspect under all the circumstances. These circumstances are of a varied character, as there is much to deter interest in the Gospel at this time. Until recently the district of Tai An Fu, comprising some seven magistracies, has been governed by a Prefect notorious for his anti-missionary zeal during the time of the great "Boxer" upheaval. It was his expressed wish during those troubles to extirpate every convert to Christianity in his prefecture, but owing to the firmness of at least one city magistrate he did not achieve his purpose. He was afterwards degraded by Yuan Shih Kai, when he was Governor of the province of Shantung. On the promotion of that celebrated official and consequent removal from Shantung, the Prefect aforesaid was restored to his office here, the moral effect of which action can easily be conceived. However, owing to persistent efforts made, that danger does not menace the Church here now, as the official in question has once more been withdrawn.

That rumors of another tremendous upheaval are in the air cannot be denied, and recently an extensive secret society armed with foreign weapons has been discovered in this city, but that does not necessarily indicate another rising. When was China ever without its secret societies with their endless ramifications? I also hear of "Boxers" secretly practising their drill and incantations in certain villages not far from Tai An Fu, but I do not attribute any importance to this report. I merely mention these matters as some of the circumstances which might naturally be expected to militate against the Church's steady increase, but they do not as yet appear to do so.

A feature of encouraging import is the steady decrease in the number of annual pilgrims to the sacred mountains of Tai Shan, at the foot of which this city of Tai An Fu is situated. This decrease is due to a variety of causes, not least of which may be the wider spread of the knowledge of Christianity throughout the country.—Rev. Frederick Jones, in *Occasional Papers of St. Augustine's College.*

A reverent little boy, of perhaps nine years, being asked by a Church woman if he was careful to say his prayers, and what prayers they were, replied: "Yes, mother taught me a lot of prayers when I was a kid; but I've struck a good thing now—the Lord's Prayer, with a few additions." This seems to me a unique and precious witness to the catholicity of that prayer. C. W. L.

If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—*George Macdonald.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*Old Testament History from the Death of Moses to the Reign of David.*"

By the Rev. ELMER E. LOFSTROM.

THE REFORMATION UNDER SAMUEL.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Catechism: XV.—Word "Sacrament." Text: I. Sam. vii. 12. Scripture: I. Sam. vii. 1-17.

IF LAST week's lesson shows us the natural outcome of those evil days when Hophni and Phinehas were the priests who served the Tabernacle, we have to-day, in happy contrast, the result of Samuel's early consecration and response to the call of God. In the turmoil of those evil days, he was growing up in quiet faithfulness to his vow; and when the sad attempt at self-deliverance had failed, Samuel came forth to lead the humbled people into the path that led to true deliverance.

Last week's lesson may be contrasted with this, to show the proper and improper methods of seeking deliverance from enemies. In both cases the people recognized their need of deliverance. They were so eager for the defeat of the Philistines that they went against them with no thought of proper preparation, if the Lord were to fight for them. After the failure of their pitiful attempt to compel the Lord to fight for them regardless of their attitude toward Him, they learned humility by their long subjection to the Philistine yoke, so that finally they all "lamented after the Lord." They were ready now for the work for which Samuel had been preparing. And under his guidance, they sought deliverance from the Philistines in the right way. They had at last come to the true point of view where they saw that God was not to blame for their troubles, but themselves. So as a first step, they renewed their allegiance to Jehovah, and put away all their gods. Then, having shown by this that their sorrow was genuine and their repentance true, Samuel called an old-time assembly of the people for united prayer.

When they came together, probably the first time that most of that generation had taken part in any such gathering, although they must have heard of those assemblies which had been so common in former days, they poured out water in token of their contrition and sincerity, they fasted in sign of their sorrow and humility, and then they made themselves right with God by confessing their sin. Their old time relationship to Jehovah was restored, and in token thereof, Samuel, as His representative, "judged" the people there; which probably means that he was ready to listen to the cause of those who were oppressed and to secure for them their rights.

But he was to be a Judge in the special sense of deliverer as well, and at this very time. The gathering of the people at Mizpah brought the Philistines down upon them in force. And this trial served to prove the reality of their return to Jehovah. Their preparation to fight consisted this time of spiritual preparation. They submitted to the leadership of Samuel, and he trusted everything to the Lord. No advance was made against the Philistines until the Lord had routed them, without Israel's active help. The record says plainly that the children of Israel were "afraid" when they heard that the Philistines were coming upon them. Well they might be, from their past experiences with them. But this time they looked only to the Lord for deliverance. Instead of undertaking the fight in their own way and carrying out the Ark as a last resort, they turned, first of all, to the Lord, asking Samuel to intercede for them that the Lord might deliver them. And they must have been deeply impressed when they saw the dreaded Philistines "discomfitted" without a blow struck by them. On the very same ground that the Ark had been taken (iv. 1; v. 1), in spite of the fiercest resistance of the Israelites, He whose was the Ark, routed the enemy without even the help of His people. All they had to do was to pursue the fleeing army.

Think now what the course of events just past meant to the Israelites of that generation. They had seen, first, the result of unorganized and misdirected effort. In their lifetime, and probably long before, there had been no gathering together of the people which would make them realize their unity or their strength. Some of them could remember when the faithful few had been accustomed to go at least once a year to the Tabernacle at Shiloh; but now, for twenty years, the Ark had not been in the Tabernacle, but in a man's house. There had been nothing to bind the people together except their common misery. Then, when they began to realize what their misery might perhaps be teaching them, and having the faithful Samuel to guide them, they had tried the experiment, as it were, of a return to Jehovah, putting away the images which it had become the general custom for them to worship in addition to their service to Him. And the result of their assembly at Mizpah and their trust there in the Lord, showed them both the power of their Heavenly Ruler, and the advantage of working together as a nation instead of leaving all to the individual tribes to fight as it became necessary in particular cases.

The great meaning of this Reformation under Samuel, therefore, after the evident advantage of having the Children of Israel return to their former allegiance to Jehovah, is the fact that *it restored to the people something of their old time unity as a nation.* Samuel was, from this time, recognized as the Lord's representative to govern the people, and he made regular sittings at some of their cities (v. 16). The representative "elders" were also restored (viii. 40); and so we may conclude that something of the old unity was again realized, although it could not be as perfect as formerly so long as the Tabernacle remained dismantled of its most sacred article. Could there have been the same perfect centralization as under Moses and Joshua, there would have been no need and probably no demand for a king. But this much unity coming after the preceding disorganization showed them the advantage of coöperation and centralization, and was the stone that paved the way for the organization of the kingdom.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE Y. M. C. A. AND THE B. S. A.

To the Editor of The Living Church:

WHY cannot the American Church have an organization on the lines of the Y. M. C. A.?

The Y. M. C. A. is a Protestant organization, and yet it probably numbers many communicants of the Church even among its *active* members.

But what becomes of the Churchman when lined up with Baptists, Methodists, Presbyterians, and representatives of sects too numerous to mention?

What effect can it have but effectually to "squelch" what little Church loyalty he may have in him?

Now, the strength, prestige, and influence of the Y. M. C. A. is apparent. It is not to be wondered at that men of varying needs avail themselves of its advantages for study, recreation, and physical improvement.

But looking at the religious side of the organization, it is not well that Churchmen should be active members of a body designed to spread the doctrines—if they may be so called—of Protestant theology.

Supposing the St. Andrew's Brotherhood were to re-organize on a new basis, abandon its parochialism, and erect in all our large cities, suitable buildings, with all the equipment required to minister to the spiritual, mental, and physical wants of young men.

A place where *all* young men would be welcome, but which would be conducted under the auspices of the Church. Each building could contain a chapel, where the Church's services could be held, and it would doubtless be the means of winning many from sectarianism or indifference, to the Holy Faith.

Is the idea not feasible? Have we not men of means sufficient to promote it?

And what glorious opportunities for the followers of St. Andrew, for the Brotherhood could thus come in contact with men who might otherwise never enter a church door.

Brooklyn, N. Y., Sept. 3, 1903. Yours truly, C. M. Lindsay.

THE LATE FATHER DOLLING.

To the Editor of The Living Church:

THE last number of *The Treasury*, completing the first volume, is at hand. It is certainly a feast of good things. One short article in the September number is worth the subscription, viz., "A Memory of Robert Dolling." It is a beautiful sketch of a beautiful character. He was certainly "one of God's noblemen." To have known him thus was certainly a great blessing; it was also a blessing, never to be forgotten, to have known him for a few days in Retreat, as was the great privilege of some of the clergy of Chicago in June, 1898.

"Requiescat in pace Christi."

Pontiac, Ill., Sept. 9, 1903. (Rev.) E. H. Clark.

THE MINISTRATIONS OF DEACONESSES.

To the Editor of The Living Church:

IS THE time draws near for the Fall opening of our Church Training School and Deaconess Home in St. Paul, may I say a word about Deaconess' work? I cannot do better than to quote from Dr. T. B. Stephenson, who writes:

"The Deaconess movement is a very important and far-reaching development of our modern Church activity. In this I believe there is the most hopeful contribution towards the solution of many of the largest administrative problems of our modern Church life. We are all anxious that Christian truth and influence should penetrate the lower classes of the people, those which at present are most alienated from Christian life and worship.

"That difficulty can be met, I believe, better by the work of the deaconess than by that of any other agency.

"Again, nursing has become almost entirely a mere profession. Women of little religion or no religion at all have entered its ranks by the thousand to earn a living. The only hope of rescuing the work from mere professionalism and making it once more what it was at first—the ministry of Christian women for the soul as well as the body—lies in the deaconess's movement."

Young women in the Church, we appeal to you. Come and take the deaconess' training, and then go out into the world and give to those who need.

Why is there such a holding back, while in the Methodist Church hundreds of women are devoting their lives to this Christian service? Is there less consecration among us?

St. Paul, Minn. E. E. Kent.

ST. CYPRIAN VS. FATHER COPPENS.

To the Editor of The Living Church:

THE far-famed work by Roman writers called *The Pope and the Council*, says:

"Towards the end of the sixth century, a fabrication was undertaken in Rome, the full effect of which did not appear till long afterward. The famous passage in St. Cyprian's book on the Unity of the Church was adorned, in Pope Pelagius II.'s letter to the Istrian Bishops, with such additions as the Roman pretentions required. St. Cyprian said 'that all the Apostles had received from Christ equal power and authority with Peter,' and this was too glaring a contradiction of the theory set up since the time of Gelasius. So the following words were interpolated:

"'The Primacy was given to Peter to show the unity of the Church and of the Chair. How can he believe himself to be in the Church who forsakes the Chair of Peter, on which the Church is built?'" (Art., Forgeries, page 102.)

This is not the only place in St. Cyprian's writings where interpolations have been made for the same purpose. St. Cyprian has given us his opinion of the Roman charter text, "Thou art Peter," etc., where, after quoting the passage in full, he says:

"The Church is founded upon the Bishops, and every act of the Church is controlled by these same rulers. Since this, then, is founded on the Divine Law, I marvel that some, with daring temerity, have chosen to write to me as if they wrote in the name of the Church; when the Church is established in the Bishop and the clergy, and all who stand fast in the Faith."

The idea of a Roman vicar of Christ, or a universal Pope never entered his mind. He addresses Cornelius, Bishop of Rome, just as he addresses other Bishops. He was only a co-Bishop or colleague, the equal of other Bishops; no more, no less. In writing to Antonius about the "heresy" of Novatian in Rome, he says: "I come now, dearest brother, to the character of Cornelius, our colleague." Sec. 8.

The Jesuit father's quotation from Cyprian has an interpolation which makes it a misstatement. Did St. Cyprian write, "Peter's place" in *Ep. ad Corn.* 55, 14?

If there were historic evidence, it would not be necessary to manufacture it. According to St. Cyprian's theory, Apostolic Sees were equal, and all Bishops were successors of St. Peter. He never believed that the Bishop of Rome had any authority over or apart from his fellow Bishops. In his day Papal Supremacy was unknown. The Roman theory that Rome is the only See of Peter and that the Bishops of Rome are his only successors had never been taught, or claimed by Rome. As late as A. D. 600, Gregory the Great, Bishop of Rome, acknowledged a number of Sees to be the chair of St. Peter. He even included the See of Alexandria, a See no one ever claimed was founded by St. Peter, personally.

The Roman claims for Papal powers are always changing. Fr. Coppens has given us a new ground, when he says the power of the Pope is from the Constitution of the Church. May I ask which constitution and which Church? Not the early constitution, or the early Church of Rome. The two are as contrary as light and darkness. His quotation from the Vatican Council can never be reconciled with historic facts. The Papacy is a broken chain, consisting of single links, no two of which can be brought within touching distance, and Papal consecration practice is therefore contrary to the very fundamental principle of a true Apostolic Succession. No Pope consecrates his successor, therefore there is not merely a break in the line on every vacancy or death, but a total and complete end of perpetual succession. New Popes have to ascend to the Papal chair, not by the Apostolic line of the Roman Episcopate, but by some other line; so that even if St. Peter had bestowed on the Roman Episcopate all Rome claims, it would have been lost, for the Pope's consecrators could not bestow on him more power than they possessed. Papal practice stultifies itself. Rome claims that all succession from Peter in all Eastern Sees has been lost. It is impossible for her to prove she has it. John London.

Louisburg, N. C., Sept. 3, 1903.

[The discussion on this subject is now at an end.—Editor L. C.]

SENDING LABORERS OR CALLING RECTORS.

To the Editor of The Living Church:

ON PAGE 627, Sept. 5th, of your paper, your anonymous priest without a parish, touches the sorest spot of the Church's weakness, viz., our method of paying and placing our clergy.

The remedy is simply to make the Diocese the financial unit for all the clergy. Let every one of us who believes this (and I think the vast majority of our clergy do), move in his next diocesan convention, for a committee to report on this subject, with recommendations for the needed reform. The debates thereon would bring out the evils of our present methods: (1) Uncertainty of support for the clergy; (2) The temptation to time serving; (3) The too frequent clerical changes, demoralizing to the clergy, their families, and the people; (4) Temptation to vestries to trifle with the dignity of the clergy, to limit their professional freedom, to tyrannize over them, to starve them out, and, meanwhile, to practise hypocrisy and deceit in their relation to the rector; (5) Frequent and long vacancies in parishes, with irreparable losses and leakages and freezing indifference and discouragements; (6) The loss of work and income for the clergy who, no matter how worthy and capable, like the above-mentioned priest, are shelved for a time or for good.

Remedy: Have all the clergy placed by the Bishop, after full advice on his part with the vestries and the diocesan Missionary Board. Let that board also decide on the amount of the salaries and also receive and disburse all the money raised in the Diocese for clerical support.

Another plan would be to pay all the clergy out of the same fund as the Bishop, raising the money in the same way.

Such a change, of course, would not correct *all* the evils we now have, for some of them are inherent in human nature; but it would minimize those that could not be quite cured. The clergy would then stand by one another. Like soldiers in a hollow square, facing outwardly, they would present a strong, solid resistance to the foes of the Church. They would command more respect and have more influence. They would preach with more authority, backed, each one of them, by the Bishop and the whole Diocese.

The effect of all this would be a powerful check to general immorality. It would be a moral uplift for the entire community. This is the reform of reforms needed. The onward march of Romanism and Methodism, with their central power for placing the clergy, is a constant evidence of the superior

wisdom in this matter and a vindication of the wisdom of the Primitive Church.

For years we have had occasional articles and speeches championing this reform. No one ever answers these arguments. All seem to admit their force. Is it not time for a move all along the line?

Let every convention take the matter up. Get the General Convention to have a committee like that on the Church's Name, and keep up the agitation until the reform is made. Then we shall have all the candidates for Orders we need. There will be few and short vacancies. The clergy will all be constantly employed and supported as long as able to work, and when disabled, will be cared for.

The influence of the clergy, and the whole Church will be wonderfully increased. The whole country will feel an upward impulse, and the Church more Catholic in fact whether rightly named or not, would fulfil its glorious mission more successfully than at any time since the Reformation.

Toledo, Ohio. W. C. Hopkins.

To the Editor of The Living Church:

ARE you not a little too severe in your criticism of our method of appointing to vacant parishes in your editorial of Sept. 5? In the letter you quote, your correspondent speaks of having work offered, but the stipend is too low, and says: "I would gladly accept $1,000 and a house." Surely, then, his difficulty lies not in the vestry system, but in the fact that he asks more than the majority of our parishes are accustomed to pay. A great many of us, including married men with families, would be very glad to get $1,000 and a house; but, as a circular letter to our Bishops, some years ago, showed, the majority of stipends are less than this amount. We therefore have, a great many of us, to do with less. It is not easy to see how a change in the system would help matters. In Canada, in many Dioceses, the Bishops appoint, but the stipends there are even lower than here. The trouble is, there are not enough $1,000-and-house places to go round. A look at the communicant strength of our parishes in any church list gives the reason. So long as the majority of our parishes have only from 50 to 100 communicants, the stipends cannot be large.

We are still only engaged in planting the Church in our parishes, and so we of the clergy must expect to endure the privations incidental to all pioneer work. Still, we may ask whether this work is progressing as fast as we may reasonably expect, and I am afraid that here we must answer in the negative. We seem too often to forget that we are a missionary Church. We arrange our services as though our little handfuls of communicants were all we had to think about. If outsiders come to service we are glad to see them, but in how many cases do we obey the command to "go out into the highways and hedges and compel them to come in"? How often do we press on our people that really they are not a parish yet, but only the seed of a parish; not bread but only the leaven which must leaven the whole lump? And is not this fault partly due to our provision for services? We are a missionary Church; in the minority among people partly belonging to other bodies of Christians, partly of no religion at all; and yet we insist on carrying out a system of services only to be appreciated by the religious; compiled at a time when the Church practically held the country. Is it any wonder our progress is slow? Can we imagine St. Paul prefacing his sermon on Mars Hill with evensong, or St. Augustine bidding the Kentish King join in saying Matins before he told him the Gospel Message? While to those who grasp their idea, there is nothing so beautiful as our services, they do undoubtedly repel many; it takes time to appreciate them, and many never give them a second chance. We recognize this by omitting Evensong at the services of a mission, and the result is that such services are crowded with strangers, many of whom are thus brought into the Church.

Is there no lesson for us in that? Can we not recognize what a system of services, devised for a time when not to belong to the Church was the exception, may be unsuited for complete use by a missionary Church? When the Prayer Book was first compiled, the Church had only to think of her own children; now, in this country, her work lies even more among strangers than among her children. Do we not need, then, so to arrange our services that they may, so to speak, include a preparatory department for those who are not yet members of the Church? In other words, why should not a service on Mission lines form part of our regular Sunday services? Such a service would undoubtedly attract many who would be gradually trained in ideas of worship until they could appreciate the regular service. I am firmly convinced that such an adaptation to the needs of our work would soon lessen the number of struggling, ill-paid parishes. What keeps them weak is not so much antipathy to the Church, as the fact that we try to force people to run before they have even learned to walk in the religious life.

I remain, sir, yours truly,

William James Moody.

Morris, Minn., September 5, 1903.

To the Editor of The Living Church:

THE following was written in consequence of an editorial in The Living Church of the 5th inst., page 627, and an extract from a letter of a clergyman who is without pastoral work; and I ask, Who is responsible?

In St. Paul's Epistle to Titus (i. 4, 5) we learn that the apostle, who was one of the founders of the Church, and was guided by the Holy Ghost, gave the authority of the episcopate to Titus, "to set in order the things that were wanting, and ordain elders (or presbyters) in every city" (of Crete). These presbyters were to be carefully selected, and placed over their respective cures. This is evidently the apostolic law of the Church for all time. Because this divine law has ceased to be the rule of the Church, the parishes and clergy suffer beyond all human estimate.

A few of the old country parishes may ask their Bishop to nominate a rector for their flock, and where this is done, it is followed by a long and prosperous pastorate.

But these instances are exceptional, and are becoming more rare, as the older Churchmen are retired, and the restless spirit of the day takes their place.

The fact that the Church of God has a divine policy, a divine law to guide it, a law that is for its congregations, as well as its clergy, seems to be ignored, or forgotten. The Diocese is a unit. Its parishes are not independent of their diocesan, each one taking its chances alone.

A few instances may be cited to illustrate the present practice: A clergyman was nominated by the Bishop to a parish, and was unanimously elected, but before the vote was recorded, someone announced that he had received a letter from a stranger living in the South who was anxious to take a parish in the North, and asked to have the vote suspended until after the stranger had been allowed "to preach" for them. The stranger came; was elected, and left the parish in less than a year.

As a rule, the Bishop is not consulted, but is informed of the election of some unknown person, whose ecclesiastical status he must hasten to find out before he can give his consent.

A parish without a rector receives the nomination of some clergyman from some irresponsible person, and, instead of submitting his name to the Bishop, a committee is appointed to choose their pastor. The committee hear him "preach," and nominate the candidate to the parish, and he is elected and "called." In less than a year, both the parish and the clergyman learn they have made a serious mistake. They both suffer in consequence of this irresponsible election.

A newly formed parish, just emerging from the condition of a mission, with little of the Churchly element to guide it, received a letter from its Bishop, nominating a rector for the parish. In reply, the Bishop was informed that the parish had already chosen a pastor. Such a course, however, is not confined to new parishes. The congregational policy seems to prevail.

A vacant parish was beseiged by "applicants." From a long list of names, each one was asked to officiate for a Sunday. The first ten or more could not be considered, because there were as many more "to be heard." Finally, when the procession had passed out of sight, and the people of the parish were tired of the performance, and the parish was divided in regard to their merits, some unknown clergyman was "called." Is this the divine law for choosing our spiritual guide, and pastor?

A city parish, with its committee for nominating a rector, wishing to secure the financial support of a refractory member who had not attended the services of the Church for years, placed him upon this committee. The result was the "calling" of a clergyman who directly opposed the Churchly customs that had prevailed since the departure of the refractory member; a total disregard of the Church's lectionary, and his in-

viting a Congregational minister to preach for him during the week-day services in Lent.

This is not a solitary instance that might be cited, as more than one such breaking of the Church's law has come to the knowledge of the writer, the past year.

A small country parish advertised for a rector, and in less than a month, received fifty letters from clergymen who wanted to be considered. The clergyman who was "called" was a ready extemporaneous speaker, and he captivated the people, but in a few months he was charged with intemperance. The parish had to suffer the consequences, and were unable to dispose of their choice, without an ecclesiastical court, and the payment of his salary during the several months the church had been closed.

Such instances could be multiplied indefinitely. They would not occur, however, if the sacred relation between pastor and people was recognized: that the parish priest is the spiritual shepherd of the flock, the father of God's household, the guide and guardian of souls, the dispenser of spiritual gifts, the priest of God's altar, the companion of the young, and the comfort of the old, the instructor of the Word, and the administrator of the sacraments.

And who is better fitted to advise a parish in its choice than the Bishop of the Diocese?

If this law of fitness was observed, no deserving priest of the Church would be without his flock, and no parish would be without its pastor, suited for his place.

New Haven, Conn. George Buck.

To the Editor of The Living Church:

I WAS glad to read your editorial in the September 5th number on "Why Not Utilize Laborers Now in the Harvest Field?" It touches a subject which, it seems, receives little attention from the Church at large. The laity are not touched by it, and therefore are not so much interested. Those of the clergy who have been fortunate are not touched by it, and therefore one writes (as one did some time ago), in one of the Church papers, that if the men were to be found for the "Fields," then the penny per day would be found to sustain them while in their work. Yet to many of the less fortunate clergy, such as the one from whose letters you quote, this question is one which has touched them, and they are in a position to know.

Now there are "Fields" "white for the Harvest," without the chief laborer, and there are men willing to perform this labor without a field. What is lacking to bring the two together? The "penny per day"; and very often this state of affairs exists because of the indifference of a vestry. The Bishop is anxious to place a man in the field, he finds the man, urges him upon the vestry; he goes, and in a year or two has to retire because he has been "literally starved out." A man is not sent, he is called; and here seems to be the trouble. "Immediate relief" is called for, but the matter must be taken up in some practical way by the General Convention, and the problem studied until the solution is found. There is no such thing in the R. C. branch of theCatholic Church as "starving a priest out." Let their system be examined. Also the system of other religious organizations; and in this connection let me advise those interested in this subject to read an article by the Rev. J. E. Simpson in the June number of *The Church Eclectic,* which deals with this subject in a practical manner, and while all may not agree with the remedy suggested, still it places the whole subject before the Church.

When such cases as that cited in your editorial exists, it is time that something was done. Let the subject be kept before the eyes of those in authority and who have influence until relief is provided. Yours,

Portland, Ore., Sept. 10th, 1903. (Rev.) H. D. Chambers.

MR. FILLINGHAM'S EXPLANATION.

To the Editor of The Living Church:

MY ATTENTION has been called to a description or criticism of my past attitude, by Mr. Seaforth in your issue of August 8.

Let me at once avow that at one time I was a Legitimist and a member of the Order of the White Rose. It was a youthful folly, if you will, and I grew out of it; but there was never anything inconsistent with Protestantism about the matter. A man could believe that the Stuarts had a better right to the throne than the House of Hanover without ceasing to be a Protestant. The Marquis de Ruvigny was a Protestant. A leading member of the Order was a Scotch Presbyterian.

Some of your correspondent's statements are absolutely inexact, I have no doubt from lack of accurate recollection. I never had to appeal for protection to Victorian policemen. I never attempted to place a wreath on the tomb of Mary Queen of Scots. I was not present when the attempt was made.

I remember distinctly stating at a Legitimist meeting at Cambridge at that time: "I am a Protestant of the Protestants." The services in my church were the same they are now; I wore the black gown in the pulpit.

I am sure you will do me the justice to insert this correction of statements, which Mr. Seaforth doubtless erroneously believed to be true. And I may say that I am more than ever determined, if God spares me, to return to the United States in the winter to carry out my campaign against idolatry.

I am, sir, your obedient servant,

R. C. Fillingham.

Hexton Vicarage, Hitchin, Herts., Eng., Aug. 22, 1903.

THE SEQUENCE OF SUNDAY SERVICES.

To the Editor of The Living Church:

I AM very much struck with the extracts the Rev. C. C. Tate makes from the London *Church Times,* in your issue of Aug. 22nd, in regard to the *Sunday morning regular sequence of service:Matins, Litany, and Mass.*

For it appeals to me, that, as the *Times* says, the "permission, formally given, to use the three services apart, in varying order, is so recklessly interpreted as to mean that they may not be retained *in their proper order at all."*

A generation or two ago, Churchmen recognized that the *"Ritual of the Church is appointed by authority,"* and the *Sequence* referred to was not disputed in theory or use. As a consequence there was a beautiful uniformity of service, which attached the Church's children closely to her, even although they too often failed to study the principles on which her sacred offices were built.

But now, Ritual authority and proper sequence of service being thrown overboard, it has come to pass that the faithful Churchman, going to worship in his parish church, finds himself at times treated to some whimsical combination of a youthful, sensational priest, instead of the majestic office the Church provides!

And yet, our American Church is more rigid in this matter than her English mother; for, by one of her rubrics, she expressly disallows any informal services unless *after Morning and Evening Prayer are said or to be said,* and then only with the concurrence of the Bishop. I could tell you, to-day, Mr. Editor, of a town in the Diocese of North Carolina, which has but one parish church, well appointed, vested choir, resident priest, and 125 communicants, where regular services have been maintained for over twenty years; yet, *Morning Prayer has not been offered there for many weeks;* and, in Evening Prayer, the mutilations and omissions permitted are so abused as to become the rule instead of the exception to the rule!

And why this violation of law? I see no reason, aside from the whimsey of the rector, unless it be to substitute a short, catchy service to cater to the *amusement* of outsiders, instead of the *worship* of the Church's own children.

I do believe in the proper elasticity of services; and we can rely on the wisdom and judgment of our older priests. But no young, inexperienced man should be allowed to meddle with the sacred offices, adrift from the rigid and exacting supervision of his Bishop.

Much good, I think would come, Mr. Editor, if some of our learned and experienced ritualists would discuss this matter in your columns. Henry D. Law.

Winston, N. C., Sept. 5, 1903.

THE JOURNAL OF WHAT CHURCH IN THE DIOCESE OF LEXINGTON?

To the Editor of The Living Church:

I HAVE recently received a copy of the Journal of the last "Council of the Diocese of Lexington" (so the title-page reads); but there is nothing on title-page or cover to show to what branch of the Church this Diocese belongs. Is it a part of the P. E. C. in the U. S. A.? Then why not say so? If they like the title down in Lexington, why not use it?

I have gone carefully through the journal and, with the

. . . of the Bishop's address, which argues for no change of title, in so mild a strain that one is led to think that on the whole the Bishop would welcome a change, and the resolution re "Change of Name," there are nowhere used the words "Protestant Episcopal Church." A stranger to this Church, on reading this journal, would almost be compelled to inquire, Of *what* Church is it a record? George A. Anderson.

[We beg to reply to our correspondent that the canonical title of the Diocese of Lexington is "The Church in the Diocese of Lexington," and that the Secretary of that Diocese would easily have laid himself open to censure if he had used the title "Protestant Episcopal" as applicable to the Council of that Diocese. The Canons of the Diocese, adopted by the Second Annual Council in 1897 and printed in the Journal of that year (pp. 153-177), commence as follows:

"Title A

"Of the Church in the Diocese and its Council.

"Sec. 1. The Church in the Diocese of Lexington acknowledges its adherence to the Constitution and Canons of the General Convention of the Protestant Episcopal Church in the United States."

Twice thereafter in the Canons, the P. E. name is used as applicable to the national organization, but never once as applying to the Church in the Diocese. The legal corporation of the Diocese is organized (Canon XIII.) under the legal title of "The Trustees of the Diocese of Lexington."

Why Dioceses that have themselves deliberately repudiated the title of Protestant Episcopal should deem it an important matter to prevent the Church at large from following the example which they have set, is one of those incomprehensible things that could not have been foreseen. If the Churchmen of Lexington and Dioceses of similar character had been willing to do in the national Church precisely what they had already done on their own motion for their own Dioceses, the correction movement would have been brought to a speedy and successful issue without involving the slightest suspicion of partisanship. We firmly believe that the "sober second thought" of Churchmen will make them almost unanimously ashamed of the chapter in our history which was written during the past spring. We can only await that sober, second thought, confident that the anomaly of rejecting the title at home and insisting upon it in the country at large, cannot possibly be for long the will of practical Americans. We are expecting such men as the Bishop of Lexington to lead in the demand for correction next time.—Editor L. C.]

THE NAME AND RITUAL PRACTICES.

To the Editor of The Living Church:

I HAVE read with interest your review in The Living Church of the 5th inst., of the discussions on the subject of the Name of the Church; but from my point of view, it does not satisfactorily analyze the real ground of opposition nor state the reason why so large a proportion of Churchmen—Bishops, priests, deacons, and especially laymen—could not be brought to agree to a change of the Name of the Church in the face of what to me are unanswerable arguments. As I understand the ground of opposition to the proposed change, no arguments would ever have availed.

A large majority of Churchmen who oppose the proposed change will not be influenced by any argument, however conclusive, for the reason that they fear a change in the Name of the Church would be regarded as a party triumph and would give an impetus to what they consider Romanizing influences in the Church. While I for one do not share in that fear, still it is incontrovertible that thousands of Churchmen do. The spirit of the mass of Churchmen is anti-Roman. They stand on the Reformation basis, and the average Churchman is sensitively hostile to any tendency toward the Roman Church. Nothing will rouse so violent an opposition and so intense a feeling as anything that has on it the brand of Rome. That there is sufficient in the practices of some who are designated as ritualists, to excite such a feeling on the part of many is hardly to be denied; for it is only necessary to read *The Parson's Handbook* and *The Alcuin Club Tracts,* edited by the most advanced English Churchmen, works of the very highest authority, to satisfy anyone that some of the "ornaments of the Church and of the ministers thereof" most generally accepted to-day as accessories to a ritualistic service, did not come to us by inheritance, but have been borrowed bodily from Rome. In proof of this assertion I might be excused for making a quotation or so from the above mentioned authorities, *e.g.:*

"The use of a row of six candlesticks above the altar is pure Romanism. . . . The universal pre-Reformation custom is at one with post-Reformation custom in using two lights on the altar, and no more. . . . Such childish things as branch candlesticks and other small candlesticks need only to be mentioned to be condemned. They are used abroad for the very different purpose of Benediction and have no meaning on our altars. They offend both good taste and ecclesiastical propriety" (*Handbook,* pp. 62, 119, 120).

"The modern custom of having several sets of candles on the altar at the same time for use at different services has no authority in antiquity" (*Alcuin Club Tract,* number One, p. 31-32).

"The pre-Reformation surplice, like that which has continued in use down to our own time, was very long and full. To the mimicry of Rome, which has obtained in some quarters, we owe the short garment that is now sometimes seen, undignified and ungraceful. . . . It need hardly be said at the present time that there is no English precedent for the use of lace on the surplice" (*Handbook,* pages 82 and 83).

A study of these authorities would enlighten Churchmen on other points.

I take it that there is little serious opposition to a rich service, except on the ground that the introduction of ritualism is an attempt to incorporate in the Church, Roman practices; and, until the ritualists in the Church absolutely and forever turn their backs on all purely Roman practices and are able to show as their authority Anglican and not Roman customs, advanced Churchmen will be regarded by many as influencing a movement which will result, in time, in partially or entirely undoing the Reformation settlement; and hence such a proposition as the one to change the Name of the Church, will be received with suspicion and fought at every point without regard to the merits of the question taken by itself.

Not only does the adoption of Roman practices make parties in the Church and disturb its peace, but there is absolutely no need for such a course. The ritual of the Church of England authorized by the Ornaments Rubric, is richer and more elaborate than that of the Roman Church; and to adopt practices peculiar to the Church of Rome, must be the result of almost criminal ignorance, or of a higher regard for Roman than for Anglican Church customs.

While it is true that many of the ornaments and practices in use in the Church of England in the second year of Edward VI. are at the present time in abeyance, still, to quote the concluding paragraph of *Alcuin Club Tract,* Number One:

"The most in number, the most ancient and the most important can be used as well with our present services as they could with those of 1548 or 1549. And so let us use them, and not any novelties, English or foreign, instead of them. The substitution of foreign ornaments is mischievous from the countenance which it gives to those who profess to see in the present revival within the Church of England only an imitation of the Church of Rome. And we do not want the things, our own are better" (p. 62).

Before closing, I wish to say that I do not want to be understood as advocating any slavish conformity to the ornaments and ritual authorized in the Church of England, but rather as favoring a development in harmony with the genius of the American Church, independent and national, but on a basis that shall be Anglican Catholic, and not Roman Catholic. Joseph H. Spearing.

St. Mark's Rectory, Shreveport, La.

ST. ALBAN'S MISSION, NEW YORK.

To the Editor of The Living Church:

I REGRET sincerely that my letter concerning the transfer of communicants, in which I referred to the "Reformed Church" in our locality as bagging our communicants and confiscating their letters, should have given offence to your correspondent, Mr. Hunter, or others. It was far from my intention so to do. The prime thought in my mind when writing was the weakness of our own system, rather than the readiness of others to take advantage of it. I confess error in my choice of language, and humbly apologize. The statements contained in my letter, however, I believe to be true. My reference to a High Celebration was not intended to be taken literally.

Mr. Hunter speaks of a singular affection which has existed between the Reformed and Episcopal Churches in New York for so long, and which he fears might be broken or strained by such absurd and irritating statements as contained in my letter. This is certainly touching. St. Alban's is a young and struggling mission, recently started in a locality occupied exclusively by the Reformed and Roman Catholic Churches, and since its inception, has been conscious of this singular affection on the part of the Reformed; but somehow it impresses us as akin to that which the Wolf held for Little Red Riding Hood, especially when grandmother's sunbonnet was pulled well over the face. One of our parishioners states the case, when he says: There is more joy in the Reformed Church over one little soul enticed away from St. Alban's than over ninety and nine who need no enticing.

As this is a matter purely of local interest, it would be imposing upon your readers to analyze and defend my statements in these columns. But if Mr. Hunter cares to pursue the matter further in the interest of truth, if he will make him-

self known to me I will lay before him the causes which inspired the statements to which he takes exception.

New York. (Rev.) R. H. WEVILL.

To the Editor of The Living Church:

AM I right in believing that the most vital matter in the Rev. Mr. Wevill's communication of August 29th lies in the allegation that "twelve families of Church people," being made to feel much "at home" in a Reformed Dutch community, before the Church had a mission there, would not return to her allegiance when such mission was established?

Alas for the imbecile idea and practice which draws people to the Church, not by educating their convictions, but by making them socially "at home," conviction or no conviction! Had these "twelve families of Church people" been well instructed in Church principles, far from deserting her sacred fold, they would have formed a compact and vigorous plant for its upbuilding. HENRY D. LAW.

Winston, N. C., Sept. 10, 1903.

[This discussion is now at an end in these columns.—EDITOR L. C.]

PAPERS ON PUBLIC WORSHIP COMMENDED.

To the Editor of The Living Church:

IN THE Sept. 5th issue of the *Southern Churchman* there is begun a continued article, entitled "Non-Attendance on the Public Worship of the Church," from the pen of the able Bishop of Alabama, which should have the widest circulation. The paper should be printed in pamphlet form, distributed, and read by as many Church folk as possible. The subject concerns us of the Protestant Episcopal Church most deeply, and is not restricted to those of any one school of theological thought. Bishop Beckwith has undoubtedly arrived at the real reason which is the cause of the subject of his timely paper; likewise he has named a simple and practicable remedy.

It is also well that the Bishop's article appears in so widely a circulated paper, in the South especially, as the *Southern Churchman,* for in this section we have much need for such instruction and advice as Dr. Beckwith favors us with.

Too long have our Church folk of the South labored under the delusion that the reading of Churchly literature meant a vehicle for conversion to the Papacy. So far have the majority of self-termed "Low Churchmen" leaned to this view of sound Church training that many of our clergy are either afraid to instruct the people in the history and doctrine of our branch of succession of the Apostolic Church, or they are themselves woefully perverted to the schisms of broken Christianity around us, and they are then the worst enemies to the spread of Christ's Kingdom.

All Christians should hope and pray for an undivided Church, and we of the Protestant branch of the Church Catholic should dwell in such harmony and understanding as to influence the scattered non-papists of the world in a desire to return to the fold from whence they were taken.

The specious arguments set forth by a certain class of our theologians, that the early teaching of the Church divinely organized by our Blessed Lord in Person should not be handed down from generation to generation by thorough and systematic instruction given to the laity as well as the theologian, are an evidence of the need for an era of education by our clergy and catechists.

Let us of the United States of America especially, remember that membership in the Church of Rome means abject obedience not only to the spiritual but the temporal demands of the papacy, a condition too utterly inconsistent with the constitution of our nation and the British, too, as forever to banish all thoughts of non-papists from perversion to Rome.

Our Low Church friends should not be afraid of Churchly teaching, nor should they be timorous of asserting the right of our branch of the Church Catholic to show the way back to an undivided non-papist Church. We must all get together and work together for an undivided Christianity, and then will the world be won to Christ.

Bishop Beckwith's paper is an elementary lesson in the right way. Every Churchman, clerical and lay, should read it and put it in practice, and every Diocese on the eve of electing a Bishop or Coadjutor should strive to secure one like-minded to the liberal and zealous Bishop of Alabama.

E. HERMAN TOBEY.

Little Rock, Ark., Sept. 8, 1903.

GIVE STREET LOCATIONS AND AVOID "P. E."

To the Editor of The Living Church:

APROPOS to dropping both "Protestant" and "Episcopal" -at least in ordinary conversation if not in our formulas. —will not the proper ones see to it that street locations of our churches are duly reported in diocesan journals, and thereby enable our Church almanac compilers easily to gain and give this information in these almanacs?

For instance: I was, on a recent Sunday morning, a stranger in a (3,000 population) New York village, and wished to find the almanacs' scheduled church of "St. John." As that name seemed to fail in conveying what I meant,—on asking an inhabitant the question, "Where is Saint John's Church,"—I seemed compelled to add, "the Episcopal Church," in order to ascertain that it was on "Market street, below Warren" (where I soon found it).

Now, if the street location of this village church had been given in any of the Church almanacs, all I need to (and would) have asked was where Warren and Market streets were, to enable me to find St. John's Church, and the (to me) embarrassing *"Episcopal"* need not have been uttered.

Simply because we must continue to emblazon "Protestant Episcopal" on and in our formularies, is no reason for using either "Protestant" or "Episcopal" unnecessarily in conversation, or at all on Church signs, service or notice schedules, etc.

WM. STANTON MACOMB.

West Philadelphia, Pa., Sept. 11th, 1903.

THE TRANSFER OF COMMUNICANTS.

To the Editor of The Living Church:

IN REGARD to the question concerning the transfer of communicants, I would like to call the attention of the clergy to another important point. It is my custom when giving a letter of transfer, to retain the names of the persons transferred upon my parish register, until I receive notice from the priest, that he has received the letter of transfer of certain persons to his parish, and that he has entered their names upon the parish register. Then I mark them in my parish register as having been "dismissed by letter" to such a parish at such a time, giving the date of the transfer. This I deem to be a wise plan, so that in case they do not give the letter of transfer to the rector or priest-in-charge of the parish or mission where they now reside, they are still members of my parish, and as such I can write to them and urge upon them the importance of giving their letter of transfer to the clergyman as soon as possible.

But sometimes it happens that the clergyman receives the letter of transfer, but never acknowledges its receipt to the priest who wrote it. In that case, what is the clergyman to do? The persons transferred are members of two parishes, and their names appear upon two parish registers as communicants.

Let me give you a case in point. A number of months ago, three families left this parish for three different states: one family went to the state of Montana, another to the state of Wisconsin, and a third to Iowa. The priest in Montana promptly acknowledged the receipt of the letter with thanks and stated that he had entered their names upon the church register. The family moving to Wisconsin found the parish was vacant, with no regular services. In due time the Bishop of Milwaukee visited the vacant parish for service. The letter of transfer was given to the Bishop. He very promptly, and in a most courteous letter, notified me that he had received the letter of transfer and had entered the name upon the parish register, in the absence of a resident priest. From the Iowa clergyman, I have not to this day received any acknowledgment of the receipt of the letter of transfer, though I have learned from the family that they promptly gave him the letter.

Of course it may be possible that the Iowa clergyman is so busy writing ponderous sermons, or so lost in the study of the fathers, or in visiting the sick, or burying the dead, or in visiting from house to house trying to save souls, that in all those many months he has not had five minutes of spare time in which to acknowledge the receipt of the letter. Or it may be possible that he does not care anything about it. He has the letter and the family in his parish, hence has no more interest in the matter.

Now, Mr. Editor, what I would like to know is, why cannot all priests of the Church be courteous and Christian gentlemen?

Faithfully yours,

Warsaw, Ill THOMAS HINES,

Rector of St. Paul's Church.

The Long Shadow.

By Virginia C. Castleman, Author of "Belmont", "A Child of the Covenant," etc.

CHAPTER XXI.

THE CLEARING OF THE MORTGAGE.

THE wedding morning was a mockery of brightness; the carriages came out, and the bridegroom was arrayed in keeping with his gold; but the wedding bells did not ring; the bride came not, and the guests dispersed, though not so quickly as they had assembled; many lingering for a gossip along the way, and speaking in hushed whispers of Eleanora Lee, who lay in wild delirium at Leeton farmhouse. Her pretty room was darkened, and anxious faces bent above her bed; one, more sad than others, hovered over the patient, trying to soothe the excited brain, to cool the fevered brow; for that day a mother's heart had learned that more precious than gold was the life of her child. But Eleanora refused to be calmed, and cried out to be saved from her own mother, and there was none could quiet her, until at length, after days and nights of raving, there glided into the sick room a woman with face unfamiliar to all save Eleanora, who gave a great heart-cry, then leaned quietly upon the breast of Ellen Lindsay and took from her hand the medicine which others had vainly tried to administer. For weeks following the patient lay in stupor; the wild cries ceased to haunt remorseful ears; but no sign of returning consciousness greeted the watchers by the bedside. At length, when the poor, exhausted frame had found renewed strength, the blue eyes of Eleanora Lee opened wide, but not to recognition of the faces near. Heaven was again more merciful than man; for once, the useless faculties would prove a boon, for Eleanora Lee, the imbecile, could never be exchanged for gold! Rather, she would spend her days in happy idleness, oblivious of past griefs; and yet, there were hours when the bewildered brain strove hard to recall its former misery; and one dear name was unforgotten still, and oft upon the maiden's lips.

Harry came and heard the sad story—none might keep it from him now; and he stayed beside Eleanora, wondering sometimes if it were a mistaken duty which had sent him to other sufferers' sides and left her thus defenceless. He was very tender with her, and she seemed to find his presence soothing, but her eyes never lighted with the old happy recognition of past years. How often he had remembered the look of those blue eyes, so peaceful and so tender; and now they were veiled in the mist of insanity, wandering restlessly in their sockets, as if in endless search of something they could never find. Perhaps it was the lost peace they sought so vainly; or, maybe, that murdered love! Harry's own eyes filled often with unshed tears at the sight of that poor innocent; and yet he felt that Heaven had been merciful to save her thus from a sadder doom; and when he was obliged to leave her after many weeks, the old father took his son's place by Eleanora's side, and never left her save for needed rest.

It was touching to see her, who was once his dear support, leaning upon the old man's withered arm; and she would go with him anywhere in childlike trust, except to the riverside; for a horror of the gleaming water seized her whenever it came in sight. The old man chose the more cheerful walks away from the river, and her mother would make for her the prettiest gowns, for the maiden seemed to have a fancy for new clothes, and flowers were her delight. Her brother Norton brought them to her oftener than anyone else; he would gather them in the fields as he came from work—the pretty wild flowers which he had once trampled under foot, but which now he loved for his sister's sake; but he could never bear to stay beside her, so great was his remorse, and the strong man would burst into mighty sobs now and then at the thought of what he had helped to bring upon her, the lovely Eleanora, the lily of the Shenandoah!

Charlie came often to walk with her, and the old man found in the growing maiden a comfort for his daughter's fate; for Charlie was like a daughter to the family now, but neither she nor the white-haired woman to whom Eleanora tenderly clung, could be spared long from Donald Graeme. The old Scotchman, paralyzed for years, was yet sound of mind, and somewhat of his old spirit revived now and again as he was rolled in his wheeled chair through the Monteagle rooms and grounds. His chief pleasure lay in gazing upon the ancient oaks that surrounded the place, and which he never tired of wandering over, so grand and strong-limbed and mighty of circumference as they were, and overshadowing the mountainside and the turrets of Monteagle, as they had done for many, many years. He wondered if he would live to see Douglas come back again, for the years were passing slowly; and he, the aged owner of the place, had a fancy that he would live on and on until his heir, the convict, should return, though at the end of twenty years he, the old man, would be near a century old.

This fancy he told to the ancient oaks sometimes when he sat alone beneath their shade. He was sorely distressed in thinking of sweet Eleanora, whom he had not seen since before her illness, when she had been wont to come as a ministering angel to his side. He missed her greatly, yet half feared to have the sweet memories of her replaced by others of a different kind.

One morning, Charlie brought him a letter with black margin around the envelope and stamped with the Morgan seal. Her eyes were dewy and her hand trembled slightly, as she stood before Donald Graeme, who was awakening to the increasing beauty of this "Highland flower," as he loved to call his niece.

"Lord Morgan is dead, Uncle Graeme," she said, simply.

"Will ye read the letter, bairn?"

Charlotte choked back the sobs, and began to read Neill's letter aloud:

"DEAR CHARLIE:—My father died very suddenly, last week; he was stricken in the beginning of his speech in Parliament—that same speech he had worked hard to prepare, for the subject was one dear to his heart and uppermost in his mind. He was taken to his London rooms immediately, and physicians summoned; but he never rallied, and died that night in my arms. Poor Guy was not present, and is dreadfully depressed. We buried dear father by our mother's side in the vault at the beautiful chapel where the Morgans have been laid to rest for generations back. Home seems intolerable to us lonely brothers now, and we shall spend the summer in Italy, hoping that Guy will be benefitted by the change, for he is not strong. Nurse Gray sends her love to Charlie and to Aunt and Uncle Graeme. "Yours in distress,

"NEILL MORGAN."

"He was a brave man, Lord Cecil Morgan, and mighty in heart as in stature, bairn; to think he should have gone before me to the better land! I maun wait for Douglas to return, Charlie, 'fore I gang to my home above."

Charlotte smiled sadly.

"I pray God to spare you, uncle, for his home-coming; but it seems a dreary time to wait."

"Not so long as ye may think, bairnie." As she left the room he continued muttering to himself: "I said a Graeme might never break his word, not to save his own soul; but I maun think there's other souls need looking after, an' 'twas a reckless promise, at the best."

Donald Graeme was restless for some days after the sad news from England; but there was another cause for restlessness than the death of Lord Cecil Morgan, which the women thought to prey upon his mind.

One afternoon he had a visitor, one who had not for many years been seen upon the place, though living close at hand; and the old man's brow darkened as his eyes first caught sight of Frederick Lane within his home; but he said, simply:

"Sit ye doon, man," without touching the extended hand.

"I have long wished to pay you a visit, Donald Graeme," said the farmer; "but circumstances forbade me hitherto. I am a sad-hearted, lonely man myself, having lost my only child by violence, and my future bride by this last calamity; but I bear no malice to anyone, much less to a bed-ridden man like you."

"I dinna ask your sympathy, Frederick Lane," was the curt reply.

"The ways of Providence are strange, indeed," continued the visitor, in blandest tone. "Now there is William Lee, the noblest and the kindest man in this county; and see what trouble he has had. 'Tis a pity he's no business man; for Norton's sake, if not for the good of his women-folk, who'll need before long that fortune which has slipped through his loose grasp. The younger lads are doing well in business for themselves; but Norton has worked harder than them all and borne the burden of the toil with scant reward."

"Has not Norton, then, the farm? I heard it was deeded

to him some months since," said Donald Graeme, eyeing his visitor keenly, as though he would prove whether the smooth tongue spoke truth or falsehood.

"'Tis true, he owns the farm in trust, but then the farm is mortgaged."

"Mortgaged? How, and when?"

"Some years ago, when William Lee loaned money to a friend, the farmhouse was mortgaged to raise the needed loan."

"A loan of money, did you say? And to a friend? Can it be possible! No, William Lee was a rich man then."

"It is true his neighbors thought him rich; but he had spent his money long ago."

Donald Graeme gasped for breath, as if in agony of pain; and Charlotte, who was in the room, ran quickly up and seized his withered hand and looked into his sunken eyes, in sudden fear of another stroke—a fatal one. And as she stood thus bending over him, she felt the cruel gaze of Frederick Lane upon her, and looking up, caught the leer upon his face. Then the smouldering fire blazed and she burst forth, in righteous rage:

"You wretch! You fox in sheep's clothing! Why should you disturb my uncle's peace with your false words! Is it not enough that you have ruined the happiness of those you called your friends! and now you would torment your enemies! You find no welcome here—then why do you come? Is it your delight to make hearts wretched?"

The cruel smile deepened under the dyed mustache and the hooked nose.

"Ah, ha! A pretty thing—a maiden's rage! It brings the color to her cheeks, the flash to her eyes; but when it's fixed upon a man like me—why, it is like a drop of water trickling on a stone, and would take years to wear itself a place."

"Enough, man!" cried Donald Graeme, who had recovered consciousness, and grasped his stout stick in his hands as if to hurl it at the farmer.

"Not so fast, Donald Graeme, your strength is not what once it was when—but I forbear, being in league with secrecy."

"In league with the devil!" shouted the old Scotchman, but he sank back helplessly among the pillows. Charlotte Lindsay sprang to the entrance hall and bent over the chained bloodhound, who had more than once growled at the visitor.

"Begone, you fiend!" she cried, pointing to the door, "or else I'll let the bloodhound loose upon you," and she laid her tiny hand upon the fastening of the chain. Frederick Lane rose hastily,so thirsty was the bloodhound's look upon him.

"By my faith," he muttered, "since I'm so unwelcome here, I'll go. But I must tell you one last word to put a check on sleep—*I* hold the mortgage of Leeton farm, and since I've lost the pretty bride, I will soon claim the gold"; and he strode from the entrance hall into the shadow of the oaks, beyond.

"A brave girl, Charlie!" cried the Graeme. "Henceforth, chain a bloodhound on either side the entrance hall, with length of room to reach the door; and never stir alone outside. To think that man should have within his clutches Leeton farm—he will soon own the countryside. Charlie, we must put our heads together to pay that debt, and save our friends and neighbors in distress. You have a quick brain, bairnie, as well as a brave heart; set both to work, for mine are sluggish with old age, disease, and grief."

"Sleep, now, dear uncle," cried the girl, "and I will sit beside you, here, till mamma comes; and I will *think* and *plan* while you take rest, as you have often done for me."

The old man smiled feebly and closed his eyes, as if to shut out thought forever; and Charlotte sat beside him in the great armchair, which almost hid her slender form, and thought how she might raise the money to pay back the loan, their honest debt. It was not so large a sum; but still it weighed upon her mind, and her bright eyes were filled with anxious light as she sat silent in the gathering darkness, with Pointer at her feet.

For some time back, no money had come from Australia "for Charlie," and there was but one to whom she could appeal, and he was far away in England, or perhaps wandering through Italy, visiting those grand historic places Charlotte loved but never hoped to see; and he might be beyond the reach of letters in some ancient, ruined town.

But she wrote to Neill, and her letter wandered after him from place to place, until at last it reached him in a little Alpine town, when he and Guy were on their homeward way; but it was weeks since the pitiful appeal had gone upon its way, and Charlie had waited vainly for a reply, and thought he had forgotten his poor relatives, or was offended with her words; and each day she watched, with aching heart, the old man grow weaker and weaker, and her own step lost its lightsomeness and her eyes grew large and dark with waiting.

At length the answer came:

"Dear Charlie:—I would be on my way to you ere now, but that my brother is not well, and I must attend to the business that has accumulated in our absence; but I send you draft to cover the indebtedness, and love to you all.

"Yours, "Neill."

The glad light came back into Charlie's eyes the day of the receipt of Neill's letter with the enclosure; and her step was joyous as of old, as she entered Donald Graeme's room, and cried:

"Good news! good news! The mortgage shall be cleared, dear Uncle Graeme," and she read aloud the letter to him.

"The Lord be praised for remembering us, at last. I might die easy this night, my bairnie, but that I maun wait till Douglas comes, or else who'll care for the women-folk? Ah, I shall sleep well now, my Charlie, since this last thorn has been plucked from my pillow."

Charlie bent down to kiss the old man's brow, drew close the curtains, and bidding Pointer keep good watch, went in search of her sweet mother to tell again the news. She stepped softly by the chained bloodhounds, who recognized their little friend's familiar tread and looked less hungry at the sight of her; and she passed through the armory where still hung Douglas Lindsay's firearms, and where trophies of past battlefields kept silent watch within the room, and came to the kitchen where her mother stood, preparing broth for Donald Graeme. The two women talked the matter over, and sent a messenger for Norton Lee, who came promptly in answer to the summons, and arranged the payment of the loan and then returned to Leeton to pay off the mortgage.

A short time afterwards, Norton married the daughter of a neighboring farmer, a bonnie, black-eyed girl, with merry ways and talk, who brought the sunshine back again to Leeton halls. She loved the gentle Eleanora, and filled a daughter's place within the parents' hearts, though Julia was unlike their blue-eyed race in coloring and temperament; for men, however much they love their mothers and their sisters, choose wives by contrast, thus varying the monotony and changing the accustomed type.

(To be Continued.)

EUCHARISTIC HYMN.

Bending low before Him,
Hail the King of kings;
Let our hearts adore Him
Who salvation brings.

Mystery exceeding!
Christ for Bread is given!
Man who pierced Him, feeding
On His Body riven!

Christ, the Rock of Ages,
Cleft by sinners' spear,
Sinners' thirst assuages
At His Altar here.

Christ, who ever liveth,
Spreads a feast above;
Here His Flesh He giveth,
In His wondrous love.

In the Golden City
Life's pure river flows;
Christ, in loving pity,
Here His Blood bestows.

Christ, Thy Presence veiling
In Thy Feast Divine,
Homage never-failing,
Endless praise be Thine.

Mary Ann Thomson.

DOING SMALL THINGS GREATLY.

Character is great and worthy in itself, and not because of the greater or less fame of a deed through which it manifests itself. Lincoln's patience watching through the agony of a nation is the same quality as the patience of a mother watching the night through beside her sick child. The sad sacrifice of Gordon at Khartoum for the sake of England and of Egypt is of the same heroic quality as the sacrifice of the missionary among the Arabs or the Chinese, of whose name and fame the world hears but little. It is not the kind of thing through which we show ourselves, but the kind of self we have to show, that counts with God.—*Sunday School Times.*

The Family Fireside

NOT THE HOUSE THAT JACK BUILT.

A TRUE STORY.

By M. Eloise Rumney.

LITTLE Mr. and Mrs. Wren, and their neighbors, had built their cosy homesteads for years, at each end of the porch over the corner posts, without being molested; supposing they were as welcome as they were at first. Flying in and out, raising and educating their bright little families into all their grown-up ways, they felt sure their friends who sat and chatted, and the boys who played below them on the vine-covered piazza, could not and would never hurt them, nor their tiny homes.

This spring, however, war was proclaimed against them. The mistress of the house declared that the Wren family grew yearly more and more objectionable, and though she was very fond of the little pair, they and their neighbors would have to go elsewhere for their summer cottages. For one or two years, such threats had been whispered around the corners, but Mrs. Wren, who had heard the ill-natured remarks, never believed the gossip; though to make sure, she would arise a little earlier in the morning and put together as much of her nest as possible, knowing she would very quickly gain her mistress' good-will, could she but see the soft bits of grass and hair hanging over the edge.

Then, again, Malinda would be promised that surely the next spring they would anticipate the Wrens' coming by covering the corners. Malinda would growl to herself—"She always says that every year"—and proceed to sweep away the usual litter on the porch, made by our innocent little couple above her head.

This summer, however, Mistress Janette meant a real attack. Early one cold, spring morning, before Mr. and Mrs. Wren had returned from the South—or wherever they had spent their winter—she requested Malinda to bring a thick piece of paper, and they would nail up the corners before those "troublesome Wrens" took possession.

Climbing upon the step-ladder, she awaited the maid's return.

"Here, Miss Janette, is a good, tough, strong paper"—and with that, The Living Church was handed to her mistress, who was balancing herself on the top step.

"Why, Malinda, what have you brought to me? We always send that one away, you know?"

"Yes, ma'am, but it is such a stout paper, they will never get back of it."

So our Living Church was sacrificed, to prevent the homes-to-be. Each corner was decorated, and they offered a novel and unique advertisement for our esteemed weekly.

But just imagine Miss Janette's surprise one morning to find a little opening in each paper, and Mr. and Mrs. Wren, with their neighbors, chattering at a great rate, flying in and out, as busy as ever with their building, telling each other, no doubt, how kind and thoughtful their friends had been, to nail up, for them, such a strong protection against the cold rains, they knew must come.

"Well! well! Malinda, those Wrens are the most impudent little creatures I have ever seen; but they have won the day, and their homes must not be touched. The papers, however, will keep the piazza clean, so you need not scold any more."

Perhaps their persistance teaches us a lesson well worth remembering. Their refuge was behind The Living Church, and they were safe; their faithfulness having found its reward. So with ourselves, if we only persevere in doing what is right, and place ourselves securely behind the walls of the real Living Church, loving her teachings and learning when young to follow her Captain's Sign—the Cross—given us in early Baptism, the storms may come, enemies surround us, but we will be as safe as our little Wren families were behind the paper houses which were built so snugly for them.

Mildew.—Wet with soapsuds; lay in sun; spread with a paste of soft soap and powdered chalk and sun it; soak in buttermilk and sun.

INFLUENCE OF LAUGHTER ON DIGESTION.

The efficacy of laughter as an aid to assimilation and alimentation has passed into such a common physiological truism that no one of ordinary intelligence needs to have the principle upon which it works elucidated for his understanding in these days of widely disseminated dietetic knowledge. The average person who is not continuously "in the dumps" knows from experience that laughter is good for digestion. He accepts the conclusions of his own experiences without any reference to the physiological phenomena involved in the effect of mirth upon the gastric juices and the liver. While it is true that most people accept the fact that laughter promotes digestion without any scientific demonstration—the same as they accept the fact that grief excites the secretions of the lachrymal glands, causing the lachrymal canals to overflow—it is well to emphasize the influence of mirth upon digestion by showing the physiological basis for it. With this understood it is just as easy to comprehend the relation between amiability and assimilation as it is to see the relation between grief and the flow of the lachrymal fluids or the relation between the pleasant odor of cooking viands and the flow of the secretions of the salivary glands. It should be borne in mind that mirth and good cheer need not express themselves in convulsive laughter in order to influence digestion. An amiable, contented, calm, equable temperament has a marked influence upon the digestive processes without laughter. Such a disposition indicates equanimity of the nervous organism, and when the nervous system is in a condition of placidity or tranquility it means that the thousands of nerve filaments that ramify the interior lining of the stomach and intestines have a chance to do their work.—*What To Eat.*

HER BIRTHDAY.

Honor the dear old mother, and make your love plain to her. Doubtless she is the object of much tender love and holy reverence. But have you manifested your affection as plainly as you should? You feel a worthy pride in her long and useful career. But to her own retrospect, life's history is largely a record of failure; of efforts defeated and anticipations unfulfilled. She needs encouragement. Let her hear the praise that you feel she deserves. It will not make her vain, but may give her needed comfort. Let her have all the help of all sorts that love can bring her.

A lady who spent some time among the peasants of the Tyrol, writes the following:

"The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state. The table was already covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruits, loaves of bread; but upon all some little message of love was pinned. 'Is there a bride in the house?' I asked of my landlord. 'Oh, no,' he said. 'We do not make such a bother about our young people. It is grandmother's birthday.'

"The grandmother, in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to each one who came."—*The New World.*

HOUSEHOLD HINTS.

White meats require thorough cooking, while red meats are usually served rare.

Avoid banging oven doors while baking; it is the cause of many cakes and pastry being heavy.

Salt spread on the oven bottom under a baking-pan will prevent scorching; asbestos mats are also good.

"Steeping" means infusing in water maintained below the boiling point.

Canned goods of all kinds should be emptied from the cans as soon as they are opened. They should never on any account be left to stand in the cans.

Dried orange peel allowed to smoulder on a piece of red-hot iron or on an old shovel will kill any bad odor in existence and leave a fragrant one instead.

Use boiling water when it first boils, or the gases escape and the water becomes flat.

Brush the bottom crust of a fruit pie with the white of an egg and it will not be soggy.

Brass kettles should be kept clean with salt and vinegar in order to avoid verdigris poison.

Add one or two tablespoonfuls of sugar to strong turnips when cooking.

To revive black lace lay the lace on a piece of clean, smooth board, and moisten it all over with a piece of black silk dipped in a solution of a teaspoonful of borax to a pint of warm water. Iron while damp, after covering the lace with a piece of black silk or cloth.

Church Kalendar.

Sept. 4—Friday. Fast.
" 6—Thirteenth Sunday after Trinity.
" 11—Friday. Fast.
" 13—Fourteenth Sunday after Trinity.
" 16—Wednesday. Ember Day. Fast.
" 18—Friday. Ember Day. Fast.
" 19—Saturday. Ember Day. Fast.
" 20—Fifteenth Sunday after Trinity.
" 21—Monday. St. Matthew, Evangelist.
" 25—Friday. Fast.
" 27—Sixteenth Sunday after Trinity.
" 29—Tuesday. St. Michael and All Angels.
" 30—Wednesday.

KALENDAR OF COMING EVENTS.

Sept. 29—Consecration Dr. Bratton, Jackson, Miss.
" 30—Dioc. Conv., New York.
Oct. 7-11—Brotherhood of St. Andrew Conv., Denver.
" 7—Dioc. Council, East Carolina.
" 13—Conv., Sacramento.
" 20—Pan-American Conference of Bishops, Washington.
" 27-29—Missionary Council, Washington.
Nov. 3—Church Congress, Pittsburgh.

Personal Mention.

THE address of the Rev. Dr. HENRY ANSTICE, Financial Secretary of the Clergymen's Retiring Fund Society, is changed from Philadelphia, to Church Missions House, 281 Fourth Ave., New York City.

THE Rev. MANNING BENNETT entered last Sunday upon his duties as rector of St. Mary's Church, South Manchester, Conn. Address accordingly.

THE vestry of St. John's Church, Albuquerque, New Mexico, have requested the Rev. E. JAY COOKE to supply their services till Easter, and he has accepted, and asks that all his mail be sent to him there.

THE Rev. ROBERT E. LEE CRAIG has resigned charge of Trinity Cathedral, Omaha, Neb.

THE Rev. C. ORVIS DANTZER, missionary to the Deaf in the Diocese of Western New York, has changed his street address to 231 Grand Ave., Rochester, N. Y.

THE Rev. P. GAVAN DUFFY has been appointed an assistant priest at the Cathedral, Chicago. Address, 18 S. Peoria St.

THE Rev. J. H. W. FORTESCUE-COLE has accepted a call to the Church of the Redeemer, Cleveland, Ohio, and has entered upon his duties.

THE address of the Rev. J. WALLACE GUNN is changed from Ouray to Montrose, Colo., the latter point being more central to the general missionary work of which the Bishop has placed Mr. Gunn in charge, and which now includes the missions at Delta, Montrose, Telluride, Ouray, Lake City, and Gunnison, in the Salt Lake Jurisdiction.

THE Rev. F. J. HALL, D.D., has returned from his summer's outing, and should be addressed at 654 Park Ave., Chicago, Ill.

THE Rev. JAY C. HATHAWAY has recalled his acceptance of work in Indianapolis and has accepted the rectorship of Holy Innocents' Church, Evansville, Ind.

THE Rev. T. A. HILTON has resigned charge of St. Stephen's Church, Camden, N. J., to enter upon work in the State of Washington, and will probably leave Camden in October.

THE Rev. W. D. MCLEAN, rector of St. John's Church, Kewaunee, Ill., has been called to the rectorship of St. Mark's Church, Waupaca, Wis.

THE Rev. RODERICK J. MOONEY has entered on his duties as rector of St. Luke's and Holy Apostles Churches, Duluth, Minn. Address 1819 Piedmont Avenue.

THE Rev. JOHN R. MOSES has accepted his appointment as Dean of the Cathedral at Garden City, L. I., N. Y.

THE Rev. WILLIAM E. PATTERSON has resigned the rectorship of the Church of Our Saviour, Milford, and accepted that of Trinity Church, Claremont, N. H.

THE Rev. I. D. SHLEMON and wife, who are going to Persia as missionaries, will sail on the steamer *Philadelphia*, which leaves New York on Sept. 23. Their future address will be Urmi, Persia, *via* Berlin and Tabriz.

THE Rev. ALFRED TAYLOR has resigned the rectorship of St. Paul's Church, Southington, Conn., and will end his duties there on Oct. 1st.

ORDINATIONS.

PRIESTS.

TENNESSEE.—On Sunday, Sept. 6th, at St. Ann's Church, Nashville, by the Bishop of the Diocese, the Rev. SAMUEL G. PORTER was advanced to the Priesthood. The sermon was preached by the Rev. E. A. Bazett-Jones. Mr. Porter is in charge of St. Stephen's Chapel, Nashville, where the congregation has doubled, and where there have been 14 baptized and 20 presented for Confirmation by him.

DIED.

MOFFETT.—At her home, Walnut Hills, Cincinnati, Ohio, Sept. 2nd, 1903, suddenly of heart failure, Miss ANN JANE MOFFETT, aunt of the Bishop of Tennessee and of the Rev. Geo. H. Moffett, Philadelphia, in the seventy-sixth year of her age.

"In the confidence of a certain faith; in the communion of the Catholic Church."

MEMORIAL.

MINUTE OF THE STANDING COMMITTEE, DIOCESE OF RHODE ISLAND, ON THE DEATH OF BISHOP CLARK.

The Standing Committee of the Diocese of Rhode Island, speaking for and representing the Convention, during the recess of that body, desires to express and record the sense of profound sorrow pervading clergy and laity in their bereavement by the death of their beloved Bishop and friend, the Rt. Reverend THOMAS MARCH CLARK, Doctor of Divinity and Doctor of Laws, Presiding Bishop of the American Church.

For almost a half century, our dear and Reverend Father in God has fed the people of his inheritance with a faithful and true heart, and ruled them prudently with all his power, winning and keeping the love of all his children, old and young, high and low, rich and poor. Under his gentle, wise, and generous leadership, the Church in Rhode Island has grown in grace and in numbers to a degree far out of proportion to territory and population. Its ways have been ways of pleasantness, and its paths the paths of peace. The signs of an Apostle have been wrought abundantly in the Bishop's luminous ensample to his flock. By the evident sincerity and sanctity of his character, by the simplicity of his manner of living, by his consecrated intellectual brilliancy, by his eloquence as a preacher, by his power as a practical teacher of personal Christian morality, and by the large-mindedness of his administration, he has edified the Church and the world at home and abroad and has shed lustre upon this Diocese, giving it name and fame throughout the Anglican Communion.

His work as a diocesan is and must ever remain monumental. The great harvest of souls gathered, the names written in Heaven, the new parishes formed, the churches and parochial buildings erected, the ample endowments of the episcopate, the valuable gift of "Bishop's House," the establishment of the three Diocesan Institutions, all these and many other things, testify to the strong influence and inspiration of the Bishop and to his firm hold upon the confidence and affection, not only of the Church, but of the public irrespective of Creed.

Not only as prelate and pastor was the Bishop illustrious, but also as a citizen.

A true patriot, he watched with conscientious solicitude the course of civic affairs around him, and until the last his voice was uplifted on behalf of social purity and righteousness. We do not unduly exalt him when we say that he was unquestionably the first citizen of Rhode Island, attracting unanimous respect and veneration.

That Bishop Clark has been spared to the Church and to the State so far beyond the ordinary limits of human life, to occupy the highest position of dignity, honor, and usefulness to the very end, has been not only a mark of Divine favor to him, but an unusual privilege and blessing to those who, living in his light, and seeing his good works, have been led to glorify our Father which is in Heaven.

To the family and household now parted from their patriarchal head, we offer our unfeigned sympathy.

To God, we give thanks for this good example, which we praise. May it be followed.

And for the Holy Soul departed, we implore the joy and peace of that Light that shineth ever more and more unto the perfect day of the Resurrection, that when the Chief Shepherd shall appear, His faithful servant may receive a Crown of Glory that fadeth not away.

At a meeting of the Standing Committee, held Wednesday, September 9, 1903, the above minute was unanimously adopted and it was voted that a copy of the same be published in the Church and secular papers, and also be sent to the family of Bishop Clark.

GEORGE MCCLELLAN FISKE,
President,
JAMES A. PIERCE,
Secretary.

WANTED.

POSITIONS OFFERED.

WANTED.—Unmarried priest for mission work in New Haven. Opportunity for study at Yale University. For particulars, address Rev. F. M. BURGESS, New Haven, Conn.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER.—Clergymen requiring thoroughly qualified and experienced man, are earnestly invited to communicate with advertiser. Fine player and successful choir trainer; earnest worker, Churchman and communicant; single, aged 30. Accustomed to large organ and choir, good musical services, recitals, cantatas, etc. Highly recommended; first-class testimonials. Good organ and salary essential. Address, "ORGANIST," 474 Queen's Avenue, London, Ontario.

MISCELLANEOUS.

WANTED.—I have the complete file of *The Spirit of Missions*, except Vol. VI., the year 1849—for which I am willing to pay liberally. Can any of the readers of THE LIVING CHURCH help me to it? HENDERSON JUDD, Registrar Dioc. Los Angeles, 523 So. Olive St., Los Angeles, Cal.

CLERGYMAN'S WIFE—Pleasant home in South, will take entire charge of two or three children. Mother's care and instruction. References. Address "Mrs. E.," LIVING CHURCH Office, Milwaukee.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Avenue, Mount Vernon, N. Y.

TO BE GIVEN AWAY.

ALTAR.—I have a small altar (of oak) with tabernacle and canopy, length, 5 feet 6; height of canopy, 11 feet; and will gladly give it to any Catholic mission or oratory, recipient to pay carriage. Address Rev. ARTHUR RITCHIE, 552 West End Ave., New York City.

SHOPPING AGENCIES.

SHOPPING of all kinds promptly attended to. Samples sent and letters answered on receipt of postage. Wedding Trousseaux a specialty. We get our styles direct from Paris. We make dresses in first-class style at reasonable prices. Chart for self-measurement and estimates sent on receipt of stamp. College Work, Hats, and Christmas Shopping given special attention. Satisfaction guaranteed. Terms: Money must accompany all orders, except in case of dresses to be made—then one-half with the order, balance C. O. D. Send by P. O. Order, Express, or Registered Letter. Established over 15 years—Reference, Third National Bank. THE ROBERTSON-HEMPHILL GENERAL PURCHASING AGENCY, 923 Third Street, Louisville, Ky.

RETREATS.

PHILADELPHIA.—A Retreat for Priests, conducted by the Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac, will be held at St. Elizabeth's Church, Philadelphia, beginning Tuesday evening, October 6th, and ending the following Friday morning. Address the REV. W. H. MCCLELLAN, 1606 Mifflin St., Philadelphia, Pa.

BOSTON.—The annual Retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, will be held Oct. 12-16. Offertory for expenses. Application to be made to the FATHER SUPERIOR, 33 Bowdoin St., Boston, Mass.

KINGSTON, N. Y.—The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,
AUGUSTINE ELMENDORF,
FLOYD E. WEST,
Committee of the New York Catholic Club.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: Woman's Auxiliary, Holy Trinity, Hertford, N. C., $1; Jun. Aux., Holy Trinity, Hertford, N. C., $1; St. Chrysostom's Chapel, New York, $1; "E. W.," $2; "A Thank Offering," $1; Rev. Wm. Curtis White, $5.

Contributions from givers in the United States, $13,341.83. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $5,203.22.

September 8, 1903.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operation have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

J. F. TAYLOR & CO. New York.

Big Jack. And Other True Stories of Horses. By Gabrielle E. Jackson, author of *Little Comrade, The Colburn Prize, Little Miss Sunshine*, etc. Price, 75 cents net.

Little Comrade. The Story of a Cat and Other Animal Stories. By Gabrielle E. Jackson, author of *Big Jack, The Colburn Prize*, et. Price, 75 cents net.

LOTHROP PUBLISHING CO. Boston.

Gorgo. A Romance of Old Athens. By Chas. Kelsey Gaines, Ph.D., Professor of Greek in St. Lawrence University. Illustrated by George Varian. Price, $1.50.

THOMAS WHITTAKER. New York.

Reminiscences. By Thomas M. Clark, D.D., LL.D., Bishop of Rhode Island. Second edition.

CHARLES SCRIBNER'S SONS. New York.

The Little Shepherd of Kingdom Come. By John Fox, Jr. Illustrated by F. C. Yohn. Price, $1.50.

THOMAS NELSON & SONS. New York.

Sunday. Reading for the Young. 1904. With numerous Illustrations by Gordon Browne, A. G. Walker (sculptor), F. M. Rudland, Chas. Sheldon, Helen Miles, G. E. Robertson, etc., etc. Price, $1.25.

E. P. DUTTON & CO. New York.

Dooryard Stories. By Clara Dillingham Pierson, author of *Among the Forest People, Night People*, etc. Illustrated by F. C. Gordon. Price, $1.20 net.

A. C. McCLURG & CO. Chicago.

The Castle of Twilight. By Margaret Horton Potter. With six Illustrations by Ch. Weber.

HOUGHTON, MIFFLIN & CO. Cambridge.

Masterpieces of Latin Literature. Terence: Lucretius: Catullus: Virgil: Horace: Tibullus: Propertius: Ovid: Petronius: Martial: Juvenal: Cicero: Caesar: Livy: Tacitus: Pliny the Younger: Apuleius. With Biographical Sketches and Notes. Edited by Gordon Jennings Laing, Ph.D., Assistant Professor of Latin in the University of Chicago.

Good-Bye Proud World. By Ellen Olney Kirk. Price, $1.50.

Aids to the Study of Dante. By Charles Allen Dinsmore. Price, $1.50.

FLEMING H. REVELL CO. Chicago.

Outlines of an Introduction to the Old Testament. By John Walter Beardslee, D.D., Professor in the Western Theological Seminary of the Reformed Church in America, author of *The Bible Among the Nations.* Price, $1.20 net.

The History and Use of Hymns and Hymn-Tunes. By the Rev. David R. Breed, D.D., Professor in the Western Theological Seminary, author of *The Preparation of the World for Christ*, etc., etc. Price, $1.50 net.

God's Will and My Life. By Rev. Len G. Broughton, author of *The Revival of a Dead Church, Up From Sin*, etc.

Hints for Lay Preachers. By F. B. Meyer, author of *The Shepherd Psalm, Lovers Alway, Our Daily Homily*, etc.

GEO. W. JACOBS & CO. Philabelphia.

The Rambillicus Book. By Walt McDougall. Wonder Tales for children from 7 to 70. Price, $1.25 net.

PAMPHLETS.

Fourteen Hymn-Tunes. By Rev. J. Courtney-Jones. Sent on approval to any desiring to examine it, by the author, Old Orchard, Mo.

BUSINESS NOTES.

THE STORING UP OF MONEY.

There is a broad distinction between the thrift that sensibly stores up money against requirements of the future and the greed that piles up wealth as the miser hoards his gold. Every man and woman with a spark of independence in their makeup looks forward to the time when they can point to a snug little competence and feel that it is their own, to use as they please. This is the spirit that prompts the wisdom of a bank account. A little reasonable frugality while one is earning money, a little money put carefully away in the keeping of some good strong banking institution may mean a bar against want, care and trouble that the improvident person will fail to cope with. A saving account, if persistently added to, is your surest foundation on which to build a comfortable competence. It is principally a question of making a start. These are prosperous times and most people could, if they would, spare weekly or monthly a portion of their earnings to put into bank. The banks of to-day don't expect the use of those savings as a compliment to honesty, they pay for them in the shape of 4 per cent. interest compounded semi-annually. This means a material growth to your bank account without effort on your part, and this accrument of interest is not the least pleasing part of the saving habit. It's not putting it too strongly to say that if the successful man of to-day had left uncultivated the habit of thrift, he would still be drifting along in the rut of hand-to-mouth existence that marks the course of most of those who see no good in banking for the future. Most men of affairs who were not born with that proverbial "golden spoon" date their success from the time their little savings passed the thousand dollar mark. Good times bring golden opportunities, but the best thing they do bring is the chance for the man who will put something aside to use on that inevitable "rainy day."

These are prosperous times, and there is really no excuse for any one not having a savings account.

Banking by mail has recently become so popular and general that savings banks have effected a system that makes this method absolutely safe. It goes without saying that every one wants to benefit by the highest rate of interest consistent with safety, so if your home banking facilities do not afford this, you can easily become a depositor with the Pittsburg Bank for Savings of Pittsburgh, Pa., which Bank originated the Banking by Mail system some eight years ago and whose advertisement appears in another part of this issue. Booklet L. C., telling all about their system of Banking by Mail sent to all interested in the safe and profitable investment of their savings.

THE AMERICAN BANKING SYSTEM.

EVER SINCE Andrew Jackson overthrew the Second Bank of the United States, the American banking system has consisted of a large number of small institutions possessing little desire or power of helpful coöperation. Large banks with numerous branches, such as exist in Canada and Scotland, have been unknown in the United States, save for a few transient enterprises of ante-bellum days. A central institution, enjoying federal patronage and serving to unify banking interests, has been a political impossibility since Nicholas Biddle rashly ventured upon a trial of strength with the masterful statesman from Tennessee. National banks, state banks, private banks, trust companies, competing vigorously for public favor, have met tolerably well the needs of the country in fair weather; but in times of stress and storm these separate institutions have been unable to oppose a united front to the forces of financial disorder. Yet, upon the whole, this decentralization of banking interests has been generally approved as democratic in its tendencies and well adapted to the diverse needs of our vast territory.

At the head of the system stand the national banks, which possess the exclusive power to issue circulating notes. For twenty years following the Civil War this privilege remained sufficiently remunerative to gain for these institutions a decided predominance over the banks of deposit and discount incorporated by the several states; but since the early eighties causes which are well understood have reduced the profit derived from the issue of notes, and have decreased the attractiveness of a federal charter. . . . In point of resources and banking power the national associations still retain their preeminence, having nearly three times the capital and over twice the deposits shown by the state institutions; yet banks of the latter class are increasing more rapidly than those of the former, despite the temporary influence of recent changes in the national banking laws.—PROF. CHARLES J. BULLOCK, in the *Atlantic.*

Flinging Out the Banner.

A practical aid to the Woman's Auxiliary, by Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net. Postage 8 cts.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

The Church at Work

B.S.A. CONVENTION, Denver, Oct. 7-11.

The following is the partial programme of the Denver Convention, Oct. 7-11:

Wednesday, Oct 7.

3:00 to 5:00 P. M.—Quiet Hours, St. Mark's Church. Leader, Rev. J. O. S. Huntington, O.H.C., Westminster, Md.

8:00 P. M.—Informal Reception to visiting delegates by the Rt. Rev. the Bishop of Colorado. At the Bishop's residence.

Thursday, Oct. 8.

7:30 A. M—Celebration of the Holy Communion. St. Mark's Church.

11:00 A. M.—Opening Service, St. Mark's Church. Address of Welcome, Rt. Rev. Chas. S. Olmsted, D.D., Bishop of Colorado. Charge to the Convention, Rt. Rev. Daniel S. Tuttle, D.D., LL.D., Bishop of Missouri and Presiding Bishop.

2:30 P. M.—Call to Order, Convention Hall. By H. D. W. English, Calvary, Pittsburgh, President of the Brotherhood of St. Andrew. Organization and Reports.

3:30 P. M.—Conference, Convention Hall. "Our First Principles." (1) "Prayer"—Wm. C. Sturgis, New Haven, Conn., Member of National Council. (2) "Service"—N. Ferrar Davidson, Toronto, Can., ex-President Brotherhood of St. Andrew in Canada. (3) "Brotherhood"—E. C. McAllister, Travelling Secretary for New England. General Discussion.

8:00 P. M.—Preparation for the Corporate Celebration of the Holy Communion, St. Mark's Church. Rt. Rev. Chas. S. Olmsted, D.D., Bishop of Colorado.

Friday, Oct. 9.

7:00 A. M.—Annual Corporate Celebration of the Holy Communion for all Delegates, St. Mark's Church.

10:00 A. M.—Business Session, Convention Hall. Discussion of Reports.

2:30 P. M.—Conference, Convention Hall. "Winning the Boy." (1) "Helps"—Hon. Benj. E. Lindsey, Denver, Col., Judge of the Juvenile Court. (2) "How to Make Him a Churchman"—Rev. J. H. Houghton, rector St. Mark's Church, Denver, Colo. (3) "How to Teach Him to do Brotherhood Work"—Hubert Carleton, General Secretary of the Brotherhood of St. Andrew.

4:00 P. M.—Junior Conference, Convention Hall.

4:30 P. M.—Sectional Conferences, in Conference Rooms in Convention Building.

8:00 P. M.—Public Meeting, Convention Hall. "The Church's First Duty." (1) "To Win the Boy" ————. (2) "To Win the Man"—Rev. F. S. Spalding, rector St. Paul's Church, Erie, Pa.

Saturday, Oct. 10.

7:00 A. M.—Celebration of the Holy Communion. St. Mark's Church.

10:00 A. M.—Business Session, Convention Hall. Election of Council. Choice of Place for next Convention. Unfinished Business.

11:00 A. M.—Conference, Convention Hall. "The Forward Movement." (1) "Its Success"—Jas. L. Houghteling, Chicago, Founder of the Brotherhood of St. Andrew, Member National Council. (2) "Its Prospects"—Hubert Carleton, Editor *St. Andrew's Cross*. (3) "Its Continuance"—H. D. W. English, President of the Brotherhood of St. Andrew. General Discussion.

3:00 P. M.—Conference, Convention Hall. "The Individual Brotherhood Man." (1) "His Responsibility"—A. L. Fellows, St. Mark's Denver. (2) "His Opportunities"—A. M. Hadden, St. Thomas', New York. (3) "His Training"—Rev. N. S. Thomas, rector Holy Apostles', Philadelphia, Pa. General Discussion.

4:30 P. M.—Question Box, Convention Hall. To answer questions relating to Senior Department, Hubert Carleton, General Secretary Brotherhood of St. Andrew. To answer questions relating to the Junior Department, ————.

8:00 P. M.—Conference, Convention Hall. "The Ideal Chapter." (1) "Its Intercessions"—G. Frank Shelby, St. Mark's, Denver, Member National Council. (2) "Its Officers" ————. (3) "Its Members"—Fred Rice Rowell, St. Mark's, Seattle, Member National Council. (4) "Its Meetings"—C. H. Chandler, Western Travelling Secretary of the Brotherhood. (5) "Its Business"—E. G. Criswell, Pittsburgh, Office Secretary of the Brotherhood. (6) "Its Work"—N. Ferrar Davidson, Toronto, Can., ex-President Brotherhood of St. Andrew in Canada.

Sunday, Oct. 11.

7:00 A. M.—Celebration of the Holy Communion, St. Mark's Church.

9:30 A. M—Anniversary Sermon, St. Mark's Church, Preacher, Rev. Arthur S. Lloyd, D.D., General Secretary Domestic and Foreign Missionary Society, New York.

2:00 P. M.—Boys' Mass Meeting, Convention Hall.

4:00 P. M.—Public Mass Meeting, Trinity M. E. Church. "Winning the West." (1) "How to Win" ————. (2) "What the Church has Done for the West"—Rt. Rev. Alexander Charles Garrett, D.D., LL.D., Bishop of Dallas. (3) "What the Church Can Do for the West"—Rt. Rev. Frederick Wm. Keator, D.D., Bishop of Olympia.

8:00 P. M.—Thanksgiving Service, St. Mark's Church. Evening Prayer, with Addresses on "Thanksgiving." (*a*) "For the Church's Advance in this Country"—Frederic Cook Morehouse, Editor The Living Church, Milwaukee, Wis. (*b*) "For the Brotherhood's Growth and Development"—H. D. W. English, President of the Brotherhood of St. Andrew. Followed by special form of Thanksgiving Service.

9:15 P. M.—Farewell Service, conducted by Robt. H. Gardiner, Gardiner, Me., Chairman National Executive Committee.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Improvements to the Cathedral and to St. Andrew's Church.

The improvements in the edifice of All Saints' Cathedral continue to be made, though the work has been somewhat interfered with by strikes. The choir is being raised 37 feet above its former temporary summit, and the many small temporary windows along its northern and southern walls will soon have been replaced by ten large windows, five on each side, which will be made in various designs, with beautiful cathedral glass.

The newly erected portions of the Cathedral are the Bishop's and Dean's study adjoining the south side, the choir room and study for the clergy on the east and north sides. Between these is being built the cloister arch. All the stone work is of Potsdam granite for the base, with trimmings of Long Meadow granite. The greatly heightened main structure of the choir will be supported on either side by five flying buttresses, each having three arches. The architectural beauty of the exterior will be superb, but will be rivalled in magnificence by the exquisitely finished interior.

All the floors on the ground will be inlaid marble, and the woodwork of the newly erected portions will be of quartered oak. Cathedral glass windows will be generously placed in the wall space and the arched ceiling will be of foliated and carved iron, covered with terra cotta. Under the ambulatory, which extends across the east portion of the building, will be situated the sepulchres for the clergy.

The treatment of the east end of the choir will receive great attention. Its wall will be raised seventy-one feet, which will give ample room for the completion of the exquisite East window, for two side windows, and for a gracefully tapering dome. The portion which is fraught with much tender sentiment is the large east window known as the "Bishop's window." The five lancets of this window were placed twelve years ago, the money for this purpose being raised by the women of the Diocese. It was all that could then be done, as the height of the unfinished building was not sufficient to carry the window up to its completion. When the improvement of the choir was made possible through the gift to the Bishop last spring, the completion of the window was necessitated. Mrs. George Evans undertook the task of raising the money by subscription from the many friends of Bishop Doane. So spontaneous has been the response that over $3,000 of the $4,000 necessary to complete the window has been secured, and the window is now on its way from London to Albany. It is made according to the original design and is in the form of a rose window. The tablet under the now unfinished window will soon be a complete testimony in its fullest sense of the esteem in which the Bishop is held. The inscription reads:

"THE WINDOW IN THE EAST END OF THIS CATHEDRAL WAS ERECTED AS A THANK OFFERING TO GOD BY THE FRIENDS OF THE RIGHT REVEREND WILLIAM CROSWELL DOANE, D.D., LL.D., THE FIRST BISHOP OF ALBANY.

"In loving recognition of the great work which he has accomplished for the Diocese, and the Church, in the building of the Cathedral, and the founding of the various Institutions of Education and Charity which find a centre therein."

Another beautiful memorial window has been contracted for and will be placed in the wall of the north transept. It is said to be thirty-two feet in diameter.

Prominent among the improvements of the Cathedral will be the reconstruction and enlargement of the great organ as a memorial to the late Mrs. Erastus Corning. The use of much improved mechanism in the way of wind power, combined with a perfectly constructed and toned instrument will make this organ the finest instrument in America, and one that will rank amongst the large organs of the world.

While all these improvements are being wrought in the Cathedral of All Saints, the Church services go on with the same regularity and dignity that has always characterized them. The north and south choir aisles and the chancel have been shut off from the main building. A temporary altar has been erected which receives all the attention in the way of vestment ever given to the large altar.

Extensive interior decorations have been made during the summer to St. Andrew's Church, Albany (Rev. J. Morris Coerr, rec-

services have not been interrupted during the period. A harmonious color scheme has been adopted for the work throughout, much improving the former appearance. The decorations are made under the personal supervision of Mr. Charles Blocksidge, a Churchman and artist of the first rank. Handsome choir stalls have been ordered, and will shortly be in their place.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Clerical Changes—Notes—Sunday School Commission—Revival of the Clericus.

Several clerical changes within the Diocese are to be noted: the Rev. W. F. Venables has severed his connection with Christ Church, Sausalito, and taken residence with the clergy of the Church of the Advent, San Francisco, continuing in charge of St. Stephen's mission, Belvedere. The Rev. J. A. O'Meara, D.D., has resigned from St. Andrew's, Oakland, and become assistant in Trinity Church, San Francisco. The Rev. G. H. Jenks, M.D., has resigned from the missions at Madera and Merced and become rector of All Saints' Church, Watsonville. The Rev. Clifton Macon has assumed charge of Trinity Church, Oakland.

The new rectory of St. Stephen's, Gilroy, is about ready to be occupied.

St. Andrew's Church, Oakland, has moved from its old and unfortunate site at Ninth and Cypress Sts., to a more open and much better site at 12th and Magnolia Sts., remaining within the same general section of the city. Certain improvements have been made, and the parish starts on a new life with very bright prospects and almost entirely free from debt.

Trinity Church, San Jose, St. Paul's Church, Oakland, and Grace Church, San Francisco, are still without rectors.

A very successful, well attended, and most enthusiastic meeting of the Convocation of San Jose was held at Watsonville on Aug. 25 and 26. The chief feature was an extended debate on the ever recurring subject of Marriage and Divorce.

A service in memory of the Rev. R. C. Foute, late rector of Grace Church, San Francisco, was held in Grace Church on Friday, Sept. 3. The Bishop preached the sermon from the text "A wise master builder."

The committee of the last Diocesan Convention to rearrange the work of Convention week is making progress. It is the intention (*a*) to lay more emphasis on the devotional life; (*b*) to bring out more the forensic qualities in debates; and (*c*) to recognize more fully than ever, Woman's Work in the Church.

The Sunday School Commission is perfecting plans for an extended lecture programme for the winter. Four courses have been arranged to be given in San Francisco and repeated in other places: Course 1, by the Rev. E. L. Parsons of San Mateo on the Hebrew Prophets; Course 2, by the Rev. Chas. N. Lathrop on Early Church History; Course 3, by the Rev. W. N. Guthrie on Poetry of the Bible; Course 4, by the Rev. H. H. Powell on Contemporary History of the Old Testament as Illustrated by the Monuments. Arrangements are also being made for one illustrated lecture on Church History, to be delivered whenever called for. The Sunday School Exhibit is assuming such proportions as warrant and demand its being open at least once a week, and arrangements are being made to that effect.

Twenty or more of the clergy of San Francisco and vicinity met with the Bishop on Monday evening, Sept. 7 to plan for the reawakening and developing of the Clericus. Considerable progress was made, and there is good hope that this organization will go on, having for its special province the social side of clerical life and the missionary work of the city and Diocese.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Chimes at Binghamton.

Mr. Charles M. Jarvis of Berlin, Conn., President of the American Hardware Company of New Britain, has presented to Christ Church, Binghamton, a set of chimes. These are in memory of the members of his family who were all connected with the parish. The benediction took place on the Thirteenth Sunday after Trinity, and was attended, it is said, by two thousand persons. The chimes are considered among the finest in the country. They are eleven in number, weighing fifteen tons, and are the first to be heard in Binghamton.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Return of the Clergy—B.S.A.

The Bishop Coadjutor, accompanied by his family, returns to the city on Thursday of this week, after a rest and ideal ruralizing at Hackley, Wis., 350 miles north of this, 20 miles from a railway station, and on the border line between Wisconsin and Michigan. The Rev. Dr. Stone is to be here on Saturday, being the last of the city clergy to return from vacation. Although the renovation of the great organ of St. James' is as yet incomplete, the services will be held next Sunday in the finely re-decorated church, and no longer in the Sunday School room.

At a meeting of the Local Council of the B. S. A. held in the Church Club rooms on the evening of the 10th, progress was made in the arrangements for a strong representation of the diocesan chapters at Denver on October 7th and following days. It is intended to have 25 delegates present, and, in addition, the Rev. Messrs. T. ZeBarney Phillips, W. G. Blossom, and H. C. Stone, with possibly others of the clergy, will accompany the delegation.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Two Deaths—Notes—Return of Dr. Lines.

The death is announced, at her home at Hartford, of Mrs. Harriet Brownell Chapman, widow of Charles R. Chapman, formerly postmaster and mayor of the city. Mrs. Chapman was a daughter of the Rt. Rev. Thomas Church Brownell, D.D., Bishop of the Diocese from 1819 to 1865. She had attained very nearly the age of 77 years.

Mrs. Ellen M. Rylance, wife of the Rev. Joseph H. Rylance, D.D., who died recently at Tannersville, N. Y., was a native of Winsted, and the daughter of the Rev. Mr. Coe, a former rector of the parish. There she was laid to rest, the funeral being held from St. James' Church, where, some eight years before, her marriage had taken place.

Summer services have been held, as usual, at Christ Church, Harwinton, by the Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington. A very handsome dossal has just been presented.

In Trinity Church, Thomaston (the Rev. Arthur T. Parsons, rector), the Daughters of the King have continued at work during the summer. The present undertaking is to replenish the Sunday School library.

Improvements are being made upon the rectory of St. Matthew's, Wilton (the Rev. William E. Hooker, rector). The Rev. William Everett Johnson has purchased, as a summer home, a small farm within the parish limits.

The Rev. Dr. Lines, rector of St. Paul's Church, New Haven, and Bishop-elect of Newark, was expected back from his vacation in Europe the early part of this week.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Wilmington Items.

The rector of Trinity Church, Wilmington, the Rev. H. Ashton Henry, was unable because of ill health, to return to his duties the first of September. He will remain at Saranac Lake, N. Y., until the first of October. The new organ is completed and a recital will be given at the church early in October by the organist, T. Leslie Carpenter. The organ cost about $5,000.

The Rev. Martin B. Dunlap, rector of Old Swedes (Holy Trinity), Wilmington, returned to his duties Sept. 1st, somewhat restored to health. He was unfortunate in losing, by fire, recently, much of his household furniture and a portion of his library, which he had taken to his summer home.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss.

Work at Staples—Deanery at Tower.

On Sunday, August 2nd, St. Alban's Church, Staples, Minn., was reopened after

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being closed since December last. Services are being held regularly, morning and evening, each Sunday, and the congregation, from being very much disorganized and discouraged, are looking forward now with bright hopefulness to the future. There have been marked increases in the attendance at each service, and the Sunday School also, which was reorganized on August 9th, has been substantially increased in numbers. Bishop Morrison appointed, on August 1st, Mr. R. S. Hannah as lay reader in charge of the mission.

On Sept. 1st Dean Parshall of St. Cloud paid an official visit to the mission, accompanied by the Rev. J. C. Munson of Detroit, Minn. They found the outlook for the temporal and spiritual prosperity of the Church both hopeful and satisfactory, and are well assured as to its future advancement.

The fall meeting of the Duluth deanery was held in St. Mary's Church, Tower (Rev. George E. Renison, deacon in charge). This beautiful church, with its very splendid equipment, is located in the very heart of a vast mining region and is a splendid memorial to the devotion of many who have passed away. The English-speaking population is very small, whilst vast hordes of Austrians, Poles, and Italians have come in to work in the mines. The Very Rev. Dean Ryan was celebrant and the Rev. F. C. Coolbaugh preacher at the opening service. Excellent papers were read by the Rev. Frank Durant on "The Minister as Pastor," and by the Rev. E. C. Johnson, on "The Minister as Student." An interesting missionary service was held, addresses being made by Dean Ryan and the Rev. R. J. Mooney.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Retreat—Notes.

A very successful Retreat for the clergy was conducted in the see city last week by the Rev. Father Hughson, O.H.C. There were 20 of the clergy in attendance.

During the present week, the Woman's Auxiliary of the Diocese is in session at Marinette, and the Archdeaconry of Algoma at Oconto.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Colored Work.

The Rev. Scott Wood has resigned the positions of rector of St. Paul's Church, Lawrenceville, Va., and also the Vice-Principalship of the Normal School at that place, and has accepted the position of rector of St. Athanasius' Church and Principal of St. Athanasius' Normal and Industrial School, Brunswick, Ga. The Rev. Mr. Wood is thoroughly alive to the spiritual and industrial needs of his race in the South, and will devote his life to their education along these lines. Those who wish to know more of the work in which Mr. Wood is engaged can get all the information about the school by addressing the Principal.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

The New Dean.

The Rev. John R. Moses, who some weeks ago was elected to the office of Dean of the Cathedral of the Incarnation, Long Island, has decided to accept the honor, and will relinquish the rectorship of St. Mary's, Wayne, on October 1st.

The Rev. John Robert Moses was born in Hampshire, England, in 1860, and came to this country a lad of thirteen. He was educated in Philadelphia and was graduated from the University of Pennsylvania, in the class of 1883. After his graduation he was a tutor for four years at the Rugby Academy, on Locust St., above Broad. While he was a tutor at Rugby Academy he studied for holy orders, and, after passing his examination, he was ordained deacon by the Bishop of New Jersey, in 1884. He was ordained to the priesthood by the same Bishop in 1886. His first charge was at Gibbsboro, N. J. In 1886 he came to reside permanently in Philadelphia as curate at the Church of the Epiphany, 15th and Chestnut Sts., the present Bishop of Texas, the Rt. Rev. George H. Kinsolving, being the rector of the parish. In 1886 Mr. Moses became rector of St. Jude's Church, on Franklin St., above Brown, and, in 1893, was called as rector to the Memorial Church at Wayne, which position he now relinquishes.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Woman's Auxiliary.

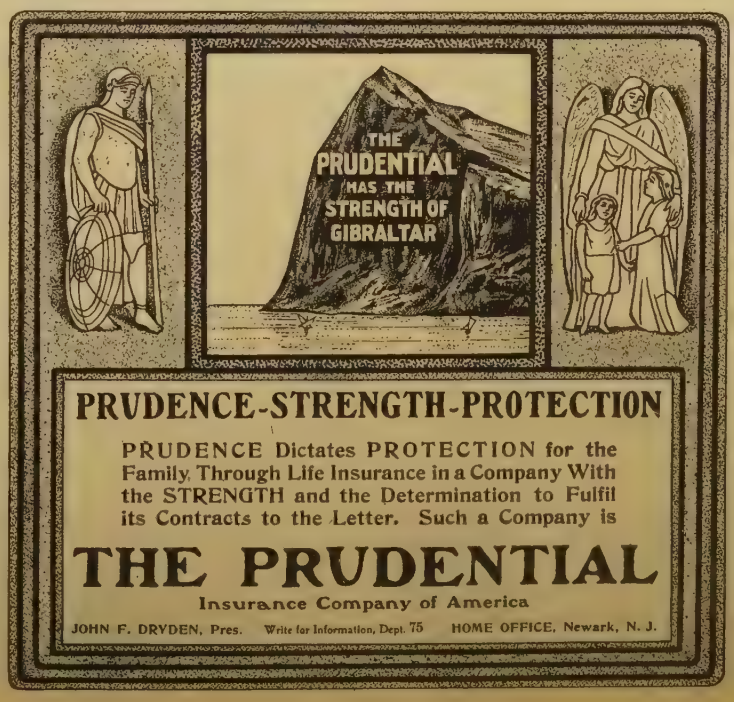
The quarterly meeting of the Woman's Auxiliary was held at Santa Monica on the 18th of August, and was an occasion of special interest. A large number of delegates from the several Branches of the Diocese assembled in the attractive Church of St. Augustine-by-the-Sea, where there was a celebration at 10 o'clock, the rector, the Rev. J. D. H. Browne, being celebrant. The sermon, preached by the Rev. H. L. Badger of Pomona, was a strong and earnest plea for a living interest in the cause of Missions, and set forth the fact that the imagination is a powerful factor in such interest, and must be awakened by a vivid presentation of the work and its needs.

After the celebration, officers' meetings, for the junior and adult members of the Auxiliary were held, presided over by the diocesan President, Mrs. P. G. Hubert of Los Angeles. Lunch was served for all visitors by the local branch in the parish hall adjacent to the church, where an exceedingly pleasant hour of recreation was spent. At the afternoon session addresses of especial interest and value were made. Mrs. Hubert is an ideal president, whose faithfulness, zeal, and quiet energy must leave their impress upon the Auxiliary of the Diocese. The first address, after the excellent opening address of the president, was made by Mr. George Bugbee, candidate for orders and son of a late much loved and revered rector of St. Paul's, Los Angeles. Mr. Bugbee spoke particularly of "O. O. M."—"Our Own Missionary"—from this coast, the Rev. John W. Nichols, son of the Bishop of California, who has taken up work in China and whose interesting letter descriptive of his first impressions, was listened to with much attention. Mr. Bugbee pleaded for an "O. O. M." from the Diocese of Los Angeles.

Miss Will of Honolulu, who, after a short vacation in California, is returning to take up her work in the "Priory" school, in that place, gave a graphic and attractive picture of the social and religious conditions of that interesting and promising field.

The principal speaker of the day was the Rev. L. B. Ridgely, rector of St. John's, Los Angeles. Mr. Ridgely has spent a number of years working as a missionary in the heart of China, and speaks with a full personal knowledge of the conditions of the country. His lucid and simple presentation of facts and his admirable explanation of points not fully understood, held his audience throughout and left a lasting impression. Missionary work in the Diocese cannot but receive a fresh impetus from such gatherings as these. Work close at home was presented by Mrs. Arabella Lemon, who is chairman of a committee appointed by the Bishop to raise funds for a dwelling house for a worker among the Indians in Southern California. Mrs. Miller was placed by the Bishop among the Indians of the Mesa Grande, who were in great destitution and ignorance. Mrs. Miller is living amongst them and spending her life in efforts to improve their condition, socially and morally, teaching the women lace-making, in which they are beginning to excel, and the men, wood-carving, and exerting an admirable influence over them. It is gratifying to know that money has been raised to build a modest but comfortable little home for this estimable and untiring worker.

No quarterly meeting of the Auxiliary in the Diocese of Los Angeles has been more enthusiastic or more largely attended than was this at Santa Monica, which left nothing to regret, except the unavoidable absence of the Bishop, to whom the cause of Missions is of such deep interest, and whose presence is always a stimulus and added joy.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MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Diocesan Notes—Dr. Newton Regains his Voice.

All Saints' Church, Whitman, where services are held by the rector of St. Paul's, Brockton, has paid for a fine lot, upon which a church edifice will soon be erected.

St. James', Amesbury, has reduced its debt from $1,400 to $300, and the indebtedness upon the organ, amounting to $146.25, has been paid.

The enlarged Epiphany Church, Walpole, will soon be ready for occupancy. Cathedral stalls have been placed in the chancel, and a large guild room has been added to the church.

Christ Church, Needham, has paid $600 upon the church debt.

St. Michael's, Marblehead, has paid all its indebtedness. Eight years ago, when the parish house was completed, there was a debt of $6,200.

The Church of the Messiah, Falmouth, has received from Mr. Henry H. Fay, the gift of a tract of land to be added to the parish cemetery.

Trinity Church, Canton, is gradually reducing its debt, which now amounts to $2,600.

The rector of the Church of the Good Shepherd, Watertown, has conducted Church services at Waverly. Already a snug sum of money is laid aside for the purchase of a church lot.

Grace Church, Salem, has been redecorated and newly carpeted at an expense of $1,000.

A fund of $5,000 has been placed in the hands of the Trustees of Donations in the Diocese, to be known as the "Samuel E. and Mary Hale Emory Memorial Fund," the income to be used for the house rent of the rector of St. Paul's, Newburyport.

Plans are maturing for a parochial mission to be held at St. James' Church, New Bedford (Rev. W. B. Holcombe, rector), during the first week in Advent, to be conducted by the Rev. John N. McGann. The services will be under the auspices of the Brotherhood of St. Andrew. As a preliminary step, Mr. E. C. McAllister, secretary of the Brotherhood for New England, delivered an address on the subject on the first Sunday in September.

The Rev. Dr. William Wilberforce Newton, former rector of St. Stephen's Church, Pittsfield, has regained his voice, which he lost six years ago through an attack of paralysis of the vocal cords. Dr. Newton was compelled to resign his rectorship, which he had held for 20 years, and after travelling in Normandy settled at Dinan, France, and during his stay abroad has been under the treatment of a famous London specialist. His recovery is a matter for congratulation.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Detroit Notes—Gift to St. John's.

A fine new organ is being erected for St. Andrew's Church, Detroit, and is expected to be in place about Oct. 1st. New choir stalls will also be placed at the same time, the latter being the gift of the Young Ladies' Society of the parish.

The Rev. C. L. Arnold celebrated the twelfth anniversary of his rectorship of St. Peter's Church, Detroit, on the first Sunday in September. The senior warden of the parish, Mayor Maybury, addressed the Sunday School in the afternoon and also addressed the congregation at the evening service, after a congratulatory sermon preached by the Rev. R. W. Clark, D.D.

St. John's Church, Detroit, has been presented with a handsome brass pulpit, the gift of the late John Doerhoefer in memory of his wife, Mrs. Mary Emma Doerhoefer, an active and devoted member of the congregation. Mr. Doerhoefer selected the pulpit, but did not live to see it completed and placed in position. The pulpit is octagon in shape, of solid brass, except for the woodwork necessary to hold the parts together, and is beautifully ornamented with openwork designs. In the centre is the *Chi Rho*. The whole rests on a wooden platform, and the handrail is of polished wood. The inscription on the pulpit is: "I am the Way, the Truth, and the Life. To the Glory of God and the Loving Memory of Mrs. Mary Emma Doerhoefer. I am the Resurrection and the Life." The pulpit is the work of Messrs. J. & R. Lamb.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Diocesan Notes.

The Rev. E. W. Averill of Peru, with Mrs. Averill, has been spending the summer in Europe. He returns the middle of this month, his services being very acceptably supplied in his absence by the Rev. B. F. Matrau, D.D.

Plans are actively under way at Plymouth, under the energetic direction of the rector, the Rev. W. S. Howard, to build a $15,000 stone church. Almost enough has been subscribed to warrant the beginning of the edifice, the foundation of which is likely to be laid this fall.

The missions at Kendallville and Garrett are now in charge of the Rev. W. B. Magnan, who has recently come to this country from Manitoba.

The Bishop has been hard at work all summer in the East trying to further the cause of the Church in this Diocese. A gen-

FORCED TO RESIGN.

LOST A GOOD POSITION THROUGH BAD FOOD.

"I felt immediately better after my first meal on Grape-Nuts, which I began to use after my health had broken down and I was a nervous wreck.

"My stomach was in such a condition that I could eat nothing and trying to eat was a burden to me.

"My pulse ran up to 115 and my weight fell 21 pounds. I got so I couldn't work, and was forced to resign a good position. I took milk punches between meals, and quit meat altogether; but nothing improved my appetite and the condition of my stomach. I finally went on one meal a day and had to force myself to eat that, and was rapidly starving, until one day a friend suggested Grape-Nuts.

"Although my palate and stomach had rebelled against all other foods, Grape-Nuts agreed immediately, and I really relished this food while the changes in my condition have been wonderful. My weight increased from the start, and I have now regained 12 pounds while my pulse is normal and I am a new person all over. Life seems worth living and I enjoy all my meals.

"To make sure that this change was due to Grape-Nuts, I made the experiment of leaving off the food for five days, but I began to go backward so rapidly that I concluded I had satisfied my curiosity in this respect and I went back to Grape-Nuts again in a hurry and began to pick up again. Grape-Nuts certainly touched the spot and did the work." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Gaining Strength Daily.

Horsford's Acid Phosphate not only corrects disorders which undermine health, but also builds up the entire physical system. A valuable constitutional tonic.

Everyone admires progress, especially conservative and safe progress that gives real improvement on old methods. It is the master workman who discovers the way to improve the machine. And so in any craft experience is the best teacher, and the improvements that grow out of experience are likely to be the best.

These reflections are prompted by reading the attractive literature put forth by the firm of Perkins & Company of Lawrence, Kansas, who are veterans in their profession. It is said that they have had a wider experience during the past twenty-eight years, than any firm or company dealing in Western mortgages, and certainly the testimony of their patrons, some of whom have patronized them continuously for more than a quarter of a century, justifies the belief that their securities have given the highest satisfaction.

It is out of this great experience that they have evolved a sinking fund plan which is certainly worth careful consideration by anyone contemplating an investment. The plan is very lucidly explained in their circulars, and has now been in operation over eight years, and its excellence is proved by actual experience.

Their references, which include banks and commercial agencies and many well-known men who are competent to judge, speak in the highest terms of their fidelity, trustworthiness, and ability to do what they undertake. They are pronounced very conservative and careful and prompt to the day with every obligation.

The service of the Nickel Plate Road to New York City and Boston, is unsurpassed. Three fast express trains, in each direction, daily. These trains are composed of modern first-class day coaches, elegant vestibuled sleeping-cars between Chicago, New York, and Boston and other eastern points; superior dining-car service, meals being served on American Club Plan, ranging in price from 35c to $1.00; also service *a la Carte*. Passengers can travel comfortably, and economically via the Nickel Plate. See that your ticket reads that way. Chicago City Ticket Office, 111 Adams St. Depot, La Salle St. and Van Buren St., on the Elevated Loop.

A MARVELOUS ACCOMPLISHMENT.

A noted New York chef, in speaking on the subject a few days ago, said:

"Did you ever stop to think what it means to serve from fifty to 125 people a meal in a dining car? The necessarily small space in which the meal must be prepared, the rapid manner in which it must be served, the fact that all the time the train is running at a high rate of speed, and that the diners are moving in and out of the dining car, in the very limited space allotted for the waiters to serve the meal, all add materially to the difficulty of the situation.

"In looking over a dinner menu in use on the New York Central's Twentieth Century Limited, I was surprised to find that this dinner would cost, at any first-class hotel in New York, between $4 and $5. Of course, all of the dishes on the menu would not likely be ordered by any one person, but the fact that each patron has the entire menu to order from is the foundation for my estimate of what the dinner would cost in New York.

"Among the dishes served on the day I examined the menu were green turtle soup, shad, fresh mushrooms, spring lamb, teal duck, fresh tomatoes, strawberry shortcake, etc., etc."—*From the Brooklyn Standard Union.*

STORIES OF GREAT NATIONAL SONGS.

By Colonel Nicholas Smith, author of "Hymns Historically Famous." Second edition, just ready. Cloth, 238 pages, price $1.00 net. postage 10 cts.

"Col. Smith has gathered his materials from a large variety of sources and has sifted them and fused them into a very readable volume, enlivened with anecdotes and traditions that relieve the more solid historical data."—*Chicago Record-Herald.*

The Young Churchman Co.,
Milwaukee, Wis.

erous layman of the See city has offered to give $13,333.33 for the endowment of the Diocese, provided $26,666.66 can be raised from other sources. While the Bishop is doing his part out of the Diocese, a committee appointed at the last diocesan Council is soliciting funds within the Diocese for the same good cause.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Methodist Minister Confirmed — Many Similar Instances—Illness of Archdeacon Wright—Opening of the Council.

LAST WEEK, at St. John's Church, Portage, the Bishop of Milwaukee confirmed Mr. John C. Wagner, until recently the Methodist minister at Kilbourn, Wis. Mr. Wagner's wife was also at the same time confirmed. They were presented by the rector of St. John's, the Rev. A. G. Harrison, who likewise was a Methodist minister a few years ago. Mr. Wagner will at once enter as a candidate for Holy Orders, and will prepare for ordination.

During his twelve years' episcopate, the Bishop of Milwaukee has received into the Church, and ordained, 26 former sectarian ministers, from the several denominations. None of them have proven failures. All have had, and are having, faithful records in Holy Orders. All have come in, attracted by the Catholic standard of this Diocese; none of them with Protestant tastes or inclinations. During this time, the Bishop has received the applications of eight Roman priests for ordination. All of these, and for good reasons, he rejected. He has rejected in the same period the applications of nine sectarian ministers, other than those mentioned above, for like sufficient reasons.

THE VEN. E. P. WRIGHT, D.D., Archdeacon who is spending a few weeks at Superior, Wis., by reason of his hay fever, has been quite ill, requiring the care and attention of physicians and of a trained nurse. Owing to his age his friends were somewhat worried, but he is better now. Dr. Wright is one of the senior and most revered of the diocesan clergy.

FATHER HUGHSON, O.H.C., re-visited last week the churches in which he, with Fathers Huntington and Sill, conducted missions last winter. He preached at Trinity Church, Janesville, on Sunday morning and at Christ Church in the afternoon, and was at the Cathedral, Milwaukee, on Thursday.

THE DIOCESAN Council opened at the Cathredal on Tuesday morning of this week, with a celebration of the Holy Communion and sermon by the Rev. F. H. Stubbs, rector of Christ Church, Eau Claire. The Council organized afterward in the guild room by the reëlection of the Rev. C. B. B. Wright, Ph.D., as Secretary, he appointing the Rev. George F. Burroughs as assistant Secretary. A quiet and largely routine session was anticipated.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Church Consecrated at Walpole.

THE NEW St. John's Church, Walpole, erected in the memory of Catherine Bridge, daughter of Mr. and Mrs. Hudson E. Bridge of St. Louis, Mo., and costing $10,000, was consecrated on September 5th by the Bishop. A large body of visiting clergymen were present, and the vested choir from Keene rendered the music. After the service the guests were entertained at Mr. Bridge's summer home. Mr. Bridge, who spends his summers in Walpole, gave the site for the church.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Shore Churches.

THE BISHOP has just finished his summer visitation to the shore churches, which extend from Cape May Point to the Highlands of Navesink. They have increased so rapidly that it is impossible to visit them all in one season. There are few Confirmations because the great majority are only temporary sojourners, with their parish churches and their permanent homes elsewhere.

ST. MARY'S-BY-THE-SEA, Point Pleasant, has been in charge of the Associate Mission for many years, but has now taken steps to become an incorporated parish, with its own rector and vestry. A rectory is being built on ground adjoining the church and land has been purchased for the future enlargement of the nave, where additional room is needed. There is no indebtedness against the Church property, and buildings and grounds are in perfect order.

ALLAIRE is known as "the deserted village," but there are a good many homes dotting the pines here and there. Christ Church stands alone in the midst of the ruins, very much out of repair, but still in use. During his lifetime the late Hal Al-

ART OF REST

May Be Acquired and Used With Great Benefit.

Complete and restful poise of the body and mind is an art not easily gained.

Perhaps nothing brings one as much content, comfort, happiness and pleasure as those conditions of easy, restful, resourceful, and well balanced mind and body, that make of work a pleasure and the daily life happy and peaceful.

The nervous housewife, busy with a hundred duties and harassed by children; the business man, worried with the press of daily affairs, debts, etc., cannot enjoy the peace and restful repose and healthful nervous balance unless they know how.

There is a way. First and foremost, the stomach must be consulted. That means leaving off coffee absolutely, for the temporary stimulant and the resulting depression is a sure ruin to the nervous system, and the whole condition of health and happiness rests upon stomach, nerves, and mind.

Start with the stomach, that is the keystone to the whole arch. Stop using things that break down its power, upset its nervous energy and prevent the proper digestion of the food and the consequent manufacture of healthful blood and nerves, brain and tissues.

When you quit coffee, take on Postum Food Coffee. That is like stopping the payment of interest and starting on a career where you are loaning money and receiving interest. The good results are double. You stop poisoning the system with coffee and start building up the broken down nerve cells by powerful elements contained in Postum. These are pure food elements ably selected by experts for the purpose of supplying just the thing required by Nature to perform this rebuilding.

These are solid, substantial facts, and can be proven clearly to the satisfaction of anyone, by personal experience. Try the change yourself and note how the old condition of shattered nerves and worried mind changes to that feeling of restful poise of a well balanced nervous system.

The managing physician of a hygienic sanitarium in Indiana says that for five years in his practice he has always insisted upon the patients leaving off coffee and taking Postum Food Coffee with the most positive, well defined results and with satisfaction to the most confirmed coffee toper.

The doctor's name will be furnished by the Postum Co., Ltd., Battle Creek, Mich.

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secured in dyspepsia and indigestion by a member of the reverend clergy.

Boston, Mass., March 12, 1902

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MURRAY'S CHARCOAL TABLETS

of immediate and permanent benefit, and I can strongly recommend them to sufferers from dyspepsia and indigestion under any of their protean forms. The relief obtained by their use as directed is *simply marvelous.*"

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J. C. TUCKER,
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TARRANT'S SELTZER APERIENT

Best by Test

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disordered stomachs, aching heads and constipation.

"It's good for children too"

Used by American Physicians since 1844. 50c and $1.00 at druggists

laire maintained a service and a Sunday School, and the Associate Mission have continued these without interruption. It is now proposed, so soon as title of land can be had, to make the church a memorial of Mr. Allaire, putting it in perfect repair inside and outside, grading the grounds, and making roads. The Bishop is raising a fund for this purpose, and if this should happen to meet the eyes of any friends of Mr. Allaire (and he had many of them), the Bishop will be glad to receive any help toward completing the memorial.

Holy Trinity, Spring Lake, is a very striking illustration of one man power well used. Dr. Joseph M. Reeves of Philadelphia was appointed sole trustee by the Bishop some years ago, and under his care the church has prospered wonderfully. His beautiful cottage by the sea is the home of the officiating clergy. A new chancel, a new organ, and many memorials have been placed in the church. The apportionment for General Missions has been paid in full, the work of the Diocese has been helped, and the year closes with a balance in hand. There were three persons confirmed by the Bishop on the second Sunday in August when he made his annual visitation to the parish. He commended very warmly the wise administration of temporal affairs.

Notwithstanding the many changes that have come to Elberon by deaths and removals, it is one of the choicest spots in the Diocese still. The Rev. Dr. Bodine of Philadelphia, has had entire charge of the services for a good many years past. His family occupy the beautiful rectory during the summer. The late Rev. Dr. Charles F. Hoffman, who was a parishioner for a portion of several years, enlarged the church at his own cost, doubling its seating capacity. One of the striking features of St. James', Elberon, is the presence of the little orphan children, who are supported and educated by the widow of the late J. Edgar Thomson, President of the Pennsylvania railroad. Her husband left a handsome legacy to be used after his wife's death, for the care of children whose fathers might lose their lives on the railroad, but like a good woman, she prefers to see the work begin during her lifetime, and so she brings her young wards every year to the healthy breezes of the Atlantic.

St. Peter's-in-Galilee, Monmouth Beach, is perhaps the strongest shore parish in the Diocese, both in numbers and in money. Mrs. Schrymser and some forty of the ladies under her, have recently formed themselves into a branch of the Woman's Auxiliary, and have taken up mission work in earnest. The waves have thus far spared the church building, but the cost of fighting the sea is no small item. The Bishop visited St. Peter's on the first Sunday in September, and met a a very large congregation.

The rector of St. Paul's, Camden, the Rev. R. A. Rodrick, recently resigned on account of ill health and took work in Spokane. His curate, the Rev. Thomas A. Hilton, has also resigned and will follow the rector to the far West. These are both real losses to the Diocese of New Jersey, but great gain to Spokane, which is to be congratulated.

The Standing Committee, at their recent meeting gave consent to the formation of a parish at Point Pleasant under the conditions of the canon. They also gave consent to the consecration of the Bishops-elect of Newark, Mississippi, and Quincy. They recommended as candidates for Holy Orders, Robert Wight Trenbath, B.A., of Somerville, and Burton Howard Lee, M.A., of Bernardsville. They also recommended the Rev. Robert Thomas Walker, B.A., for priest's orders.

The clergy are mostly back from their summer rest, and parish work will soon begin in earnest.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Improvements at St. Luke's.

Extensive repairs have been made during the summer in the edifice of St. Luke's Church, Cleveland (Rev. C. E. Mackenzie, rector), and the remodeled church was newly re-opened on the first Sunday in September. A new tower has been erected, the choir space much enlarged, and the interior re-decorated. Beautiful memorial windows were dedicated to the memory of Mrs. Mary Louise Felt and to Mrs. Ellen Marshall, mother of Mrs. Idora Andrews. Mrs. Andrews also donated a fine altar rail in memory of her father, John Marshall.

In the evening the Rev. Wilson Stearly of Emmanuel Church, officiated. The choir rendered special music, singing the *Te Deum* and St. Elme LeQuesne sang a solo. The special music was repeated on the following Sunday.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Anniversary at Radnor—Philadelphia Notes—Valley Forge Memorial Chapel.

On Sunday, September 6th, the rector and people of old St. David's, Radnor, celebrated the 189th anniversary of the building of the church, which is among the oldest in America. The original walls are still standing, and no serious alterations have ever been made in the structure. The church is so small that very often chairs have to be placed in the aisles to accommodate the large congregations. The present rector is the Rev. James H. Lamb, who about a year ago succeeded the late Rev. Geo. Keller, who had been rector of St. David's for nineteen years.

The Rev. Geo. H. Moffett, rector of St. Clement's, Philadelphia, has gone abroad and will remain until early in October. The Rev. Mr. Moffett has been unwell for some time past and his many friends are hoping that the sea voyage and relief from parochial duty will be of great benefit to his health. He will spend most of his time in England, and will make a visit to the Cowley fathers at Oxford.

The Rev. James Alan Montgomery has resigned the rectorship of the Church of the Epiphany, Germantown, in order that he may be able to devote himself entirely to his duties as instructor in Hebrew and Old Testament Interpretation at the Philadelphia Divinity School. The Rev. Mr. Montgomery took charge of this work as a mission in 1899, and under his ministrations it has grown into a self-supporting parish with 91 communicants.

A debate of some interest has recently been published in the columns of the *Public Ledger* between the editor of that journal and the Rev. W. Herbert Burk, rector of All Saints', Norristown, in whose parish the proposed Washington Memorial Chapel at Valley Forge will be located. The *Ledger* claims that the plans adopted for the group

[*Continued on Page* 724.]

DRAKE'S PALMETTO WINE.

The wonderful tonic medicine that removes all congestion and disease from vital organs, tissues and blood. One tablespoonful, once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, and Catarrh of the Mucous Membranes. It is a positive specific for Congested Liver and Kidneys and Inflammation of Bladder, tones the Appetite and Nervous System, and purifies and enriches the Blood.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of The Living Church who needs it and writes for it to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill.

Painkiller PERRY DAVIS'

The world-known household remedy for cuts, burns, bruises—cramps, diarrhœa and all bowel complaints

DEAFNESS CURED

Louisville Man Originates a Simple Little Device That Instantly Restores the Hearing—Fits Perfectly, Comfortably, and Does Not Show.

190-Page Book FREE Tells All About It

Since the discovery of a Louisville man it is no longer necessary for any deaf person to carry a trumpet, a tube, or any such old-fashioned device, for it is now possible for any one to hear perfectly by a simple invention that fits in the ear and can not be detected. The honor belongs to Mr. George H. Wilson, of Louisville, who was himself deaf and now hears as well as anyone. He calls it Wilson's Common Sense Ear Drum, is built on the strictest scientific principles, containing no metal of any kind, and is entirely new in every respect. It is so small that no one can see it, nevertheless, it collects all sound waves and diverts them against the drum head, causing you to hear perfectly. It will do this even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed, or thickened. It fits any ear from childhood to old age, and, aside from the fact that it does not show, it never causes the hearer irritation, and can be used with comfort day or night.

It will cure deafness in any person, no matter how acquired, whether from catarrh, scarlet fever, typhoid or brain fever, measles, whooping cough, gathering in the ear, shocks from artillery, or through accidents. It not only cures, but stays the progress of deafness and all roaring and buzzing noises. It does this in a simple, sure, and scientific way. The effect is immediate.

Let every person who needs this at once send to the company for its 190-page book, which you can have free. It describes and illustrates Wilson's Common-Sense Ear Drums and contains many bonafide letters from numerous users in the United States, Canada, Mexico, England, Scotland, Ireland, Wales, Australia, New Zealand, Tasmania, India. These letters are from people in every station in life—clergymen, physicians, lawyers, merchants, society ladies, etc.—and tell the truth about the benefits to be derived from the use of this wonderful little device You will find among them the names of people in your own town or state, and you are at liberty to write to any of them you wish and secure their opinion as to the merits of the only scientific ear drums for restoring the hearing to its normal condition.

Write to-day and it will not be long before you are again hearing. Address for the free book and convincing evidence, Wilson Ear Drum Co., 1118 Todd Building, Louisville, Ky., U. S. A.

60 Different Bulbs all for 30c.

By mail with cultural directions, for garden or pots.

1 New Dwarf Calla.	3 Alliums, 3 sorts.
1 Cardinal Freesia.	3 Triteleia, whitestar.
1 Golden Sacred Lily.	5 Ixias, 3 sorts.
2 Tulips, 1 d'ble, 1 single.	5 Sparaxis, 3 sorts.
2 Narcissus, " "	5 Grape Hyacinths.
3 Belgian Hyacinths.	5 Giant Ranunculus.
3 Giant Crocus.	5 Spanish Iris.
3 Star of Bethlehem.	5 Freesias, mixed.
3 Snowdrops.	5 Oxalis, 5 sorts, mixed.

All different colors, and fine flowering hardy bulbs.

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NOEL SAYS he doesn't want your money unless Vitæ-Ore benefits you, and **NOEL** is old enough to know what he wants. **NOEL SAYS** that the Theo. Noel Company has instructions to send a full-sized One Dollar package on thirty days' trial to every sick or ailing reader of **THE LIVING CHURCH** who requests it, the receiver to **BE THE JUDGE**, and not to pay **ONE CENT** unless satisfied, and **NOEL** is the President and principal stockholder of the Theo. Noel Company, and what **HE** says goes. Here is his **SIGNATURE ON IT!**

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WE WILL SEND to every worthy sick and ailing person who writes us, mentioning THE LIVING CHURCH, a full-sized $1.00 package of VITÆ-ORE by mail, POSTPAID, sufficient for one month's continuous treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. **We take all the risk; you have nothing to lose.** If it does not benefit you, you pay us nothing. We do not offer to send you a free sample to last three or four days, but we do offer to send you a regular $1.00 package of the most successful curative medicine known to the civilized world, without one cent of risk to you. We offer to give you thirty days to try the medicine, thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you do see the results. **You are to be the judge!** We know that when VITÆ-ORE has put you on the road to a cure you will be more than willing to pay. We are willing to take the risk.

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Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—ORE—mined from the ground like gold and silver in the neighborhood of a once powerful but now extinct mineral spring. It requires twenty years for oxidization by exposure to the air, when it slacks down like lime and is then of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and one package—one ounce—of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 800 gallons of the most powerful mineral water drank fresh from the springs. It is a geological discovery, in which there is nothing added or taken from. It is the marvel of the century for curing

Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, LaGrippe, Malarial Fever, Nervous Prostration and General Debility,

as thousands testify, and as no one, answering this, writing for a package, will deny after using. **MEDICAL SCIENCE** has failed to improve upon or even equal the remedies found in a free state in healing mineral springs. Physicians, the oldest and best, the newest and learned, acknowledge this to be a fact when they encounter a disease which is not amenable to the action of drugs by packing the patient off to Carlsbad, Saratoga, Baden, there to drink the waters which contain the essential properties for the restoration of health, and the patient returns, fresh, healthy, in mind and body. If the sufferers cannot afford the trip—and few but the wealthy can—they must continue to suffer, as the waters deteriorate rapidly, and when transported fail to produce the desired results.

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This offer will challenge the attention and consideration and afterwards the gratitude of every living person who desires better health, or who suffers pains, ills and diseases **which have defied the medical world and grown worse with age.** We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. In answer to this, address

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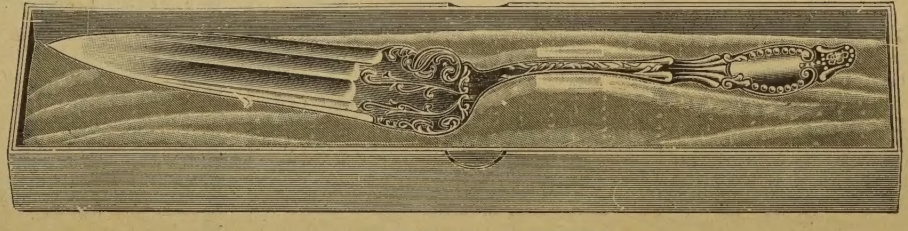

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PEENSYLVANIA.

[*Continued from Page* 722.]

of buildings at Valley Forge are not in harmony with the spirit and history of the place, characterizing them as "a fairly successful imitation of Gothic, possibly of mixed Perpendicular and Tudor styles," and "as reminiscent not of anything American, but only of the fifteenth century in England." The *Ledger* strongly advocates the Colonial style of architecture as that which is most proper under the particular circumstances. The Rev. Mr. Burk has answered the criticism by saying, first, that if the Washington Memorial Chapel had been built by Washington and his soldiers, or by men of that generation, it would have been highly proper that it should be in the Colonial style, but a church in this style begun at Valley Forge in 1903 would be an anachronism; secondly, that the problem to be met was that of erecting a small church and get one of great dignity, and as the Romanesque and Colonial attain this ideal only when the churches are built on a generous scale, the Perpendicular Gothic was chosen as best adapted to the purpose; thirdly, that the Gothic architecture seemed the fittest expression of that historic faith and religion which was professed by Washington and his ancestors.

QUINCY.

Progress at Peoria.

In closing his first year as rector of St. Stephen's Church, Peoria, on the first Sunday in September, the rector, the Rev. S. G. Jeffords, spoke of the marvellous growth of that parish within the year, stating that the growth was almost double that of any other parish in the Diocese. He spoke of the disposition of the six lots owned by the parish which had been traded for a double house on Seventh Avenue and which would be a source of considerable income to St. Stephen's. The lots at the corner of Millman and Warren streets, the location of the new parish, had been bought and paid for. The site was a splendid one, the center of which was the most thickly populated in the city, and is a wonderful field for Church work. The contract has been let for the erection of a parish hall 55 feet long and 25 feet wide, with choir room adjoining 19 by 20 feet. It is expected that these quarters will be occupied by the early part of November.

Mr. Jeffords has completed 14 years of work in the city of Peoria, and St. Stephen's is the third church which has been erected in that city under his ministrations. Three things have marked the work in Peoria during these years and have been maintained in each of the three parishes—free pews, no entertainments for raising revenue, and the adoption of Catholic practices and usages. The growth of the Church in Peoria amply vindicates these three points.

SALT LAKE.

Abiel Leonard, D.D., Miss. Bp.

Gifts at Grand Junction, Colo.

A very handsome paten and chalice have been presented by a lady in Philadelphia, through the Bishop, to St. Matthew's Church, Grand Junction, Colorado. It is hoped that the Bishop will be able to bless the pieces before they are used. In recognition of this gift, the girls of St. Agnes' Guild will make an offering to the United Offering of the Woman's Auxiliary.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Diocesan Notes.

The Rev. W. B. Capers, rector of St. Peter's Church, Columbia, has returned from a vacation of six weeks spent with his father, the Bishop of South Carolina, and resumed duty on Sunday, Sept. 6th.

The Rev. Dr. Quinn of Columbia has been ill from intermittent fever since Aug. 24th, but is now rapidly recovering and hoped to resume duty in Holy Comforter mission last Sunday morning.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Open Air Services—Sunday School Institute—Retreat.

Interest in the open air services on the Cathedral grounds has steadily increased during the summer, notwithstanding the many rainy Sundays. Unfortunately one of these occurred on the last Sunday in August, when the sermon was by the Bishop of Delaware. The service, as always under such circumstances, was held in St. Alban's Church, on the same grounds, and the Bishop's sermon, suggested by the Gospel for the day, was full of force and interest. On the preceding Sunday, a bright and warm day, the congregation is said to have numbered 2,000. The last of these services for the season will take place at the close of the Missionary Council in October, when there is expected to be a gathering such as that at the unveiling of the Peace Cross, and when, as then, the President of the United States will be present.

The executive committee of the Sunday School Institute has arranged the programme for the annual convention at the Church of the Epiphany on Wednesday, October 14th. There will be a celebration of the Holy Communion at 11 o'clock, followed by a business meeting, and the election of officers. In the afternoon, there will be papers read, addresses, and discussions. The speakers and writers selected are: Mr. Ewing L. Miller of Philadelphia, head of the Junior Brotherhood of St. Andrew, on "The Problem of Holding the Boy after Sixteen"; the Rev. Herbert S. Shith, on "The Home Department of the Sunday School"; the Rev. George C. Graham of St. John's parish, Prince George's and Charles counties, on "Country Sunday Schools"; Miss Edith Hart of St. Mark's, on "The Teacher, as the Pastor's Assistant in Bringing Children to Confirmation." At the closing service in the evening, the sermon will be by the Bishop of Maryland. All Sunday School workers are invited to attend the meetings of the convention.

There will be a Retreat for the Associates of St. Margaret's Sisterhood and other Churchwomen at the Children's Country Home, Grant Road, Washington, beginning on Monday evening, September 21st, and ending on the following Friday morning.

[*For Canadian Notes see Page* 691.]

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surface. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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